OLCOTT NUMBER

ब्रह्मविद्या BRAHMAVIDYA

THE ADYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

Vol. IV, ~~Part~~ 1 1~~7th February~~, 1940

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COLONEL HENRY STEEL OLCOTT

President-Founder of The Theosophical Society

COLONEL H. S. OLCOTT, who passed away on 17 February 1907 in his loved Indian home, the Headquarters of The Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Mme. H. P. Blavatsky, he founded The Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, on August 2nd, 1832. He was only 23 when his success in the model farm of Scientific Agriculture near Newark, led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honour, and in the same year he founded, with Mr. Vail of New Jersey, "The Westchester Farm School," near Mount Vernon, New York, a school regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, *Sorgho and Imphee, the Chinese and African Sugar-canes*, which ran through seven editions and was placed by the State of Illinois in its school libraries. This book brought him the offer of the Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the managership of two immense properties.

In 1858 Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what

he saw was published in Appleton's *American Cyclopædia*. Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever. As soon as he recovered, he prepared to start again for the front, but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition ; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was " as important to Government as the winning of a great battle." Secretary Stanton declared that he had given him unlimited authority because he " found that he had made no mistake that called for correction." . . . The Judge Advocate-General of the Army wrote : " I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years, the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal, he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

This was the man whom Mme. Blavatsky was sent by her Master to the United States to find, chosen by them to found with her The Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Āśrama of the Masters.

He was found by Mme. Blavatsky at the Eddy's Farm, whither he had been sent by *The New York Sun* and *The New York Graphic*, to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So

keen was the interest aroused that the papers sold at a dollar a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded The Theosophical Society, of which he was appointed by the Masters President for life, and of which he delivered the Inaugural Address on November 17th, 1875, in New York. He studied with Mme. Blavatsky, and largely Englished for her her great work *Isis Unveiled*, one of the classics of The Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first Convention of The Theosophical Society in India, Svadeshism was first proclaimed, as at a later Convention the Indian National Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis.

In 1880, began the great Buddhist revival in Ceylon, which has now [1907] 3 colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on June 30th, 1906. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great

service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up 14 fundamental propositions, which form the basis of union between the long divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought, almost entirely with their own money, the beautiful estate of Adyar, near Madras, which they established as the Headquarters of The Theosophical Society. The work done from 1875 to 1906 may be best judged by the fact that up to the year 1906, the President had issued 893 charters to branches all over the world, the majority grouped in 11 Territorial Sections, and the rest scattered over countries in which the branches were not yet sufficiently numerous to form a Section. The most northernly branch is in the Arctic Circle, and the southernmost in Dunedin, New Zealand.

His time, his thoughts, his money, were all given to his beloved Society. One day I said to him : " Henry, I believe you would cut off your right hand for The Society." " Cut off my right hand ! " he cried ; " I'd cut myself into little pieces if it would do The Society any good." And so, verily, would he have done.

He travelled all the world over with ceaseless and strenuous activity, and the doctors impute the heart-failure, while his body was still splendidly vigorous, to the overstrain put on the heart by the exertion of too many lectures crowded into too short a time. " You will die as I am dying," he said to me lately ; " they drive you just as hard." To the furthest north, to the furthest south, he went, cheering, encouraging, advising, organising. And ever joyously he returned to his beloved Adyar, to rest and recuperate.

Many difficulties have confronted this lion-hearted man, during these 31 years. He stood unflinchingly through the discreditable attack on Mme. Blavatsky by the Sociøty for

Psychical Research, and lived to see Dr. Hodgson accept more marvels than he then denounced. He steered The Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone steadfastly and bravely for another 16 years, knitting hands with Annie Besant, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order, he appointed his colleague Annie Besant as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth, and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return.

India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

Here is Colonel Olcott's last message, signed by his hand, on 2 February 1907, to be read above his body:

"To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

"To my beloved Brothers on the higher planes: I greet and come to you, and implore you to help me to impress all men on earth that 'There is no religion higher than Truth,' and that in the Brotherhood of Religions lie the peace and progress of humanity."

(The Theosophist, March 1907) ANNIE BESANT

EDITORIAL

OURSELVES

WITH this issue, the Adyar Library Bulletin is starting its fourth year of life. The past three years have been a period of steady and useful progress. This Bulletin has been able to show by actual demonstration that the Bulletin has a definite purpose to serve. We have also tried our level best to serve that purpose. We have made the publications of original and valuable manuscripts in the Library our special feature. After the Bulletin has been started, the number of publications undertaken by the Library has increased and there has been a variety also in the publications. We have also given copious information about manuscripts in the Library. From the exchanges that we are getting, from the number of books that we get for review, from the number of subscribers on our rolls and from the encouraging notices that we receive from scholars of eminence, we feel gratified in our undertaking.

NEW JOURNALS

A few Oriental journals have been started recently. The Sri Sankaragurukula at Srirangam has started a journal, which we reviewed in the October issue of this Bulletin last year. In Bombay the Bharatiya Vidya Bhavan, an Institution started a little over a year ago, has in December last begun to issue a journal called the Bharatiya Vidya. The Deccan College in Poona, suspended for a short time, has started a

new life with a Post-Graduate and Research Department attached to it, and from that Institute also a Bulletin is being issued. In 1938, nearly two years ago, the two energetic scholars of Poona, namely, P. K. Gode and S. M. Katre have started a journal called the New Indian Antiquary, which is more or less the second life of the Indian Antiquary that was stopped in 1933. These activities show that in recent times Oriental scholarship in India is entering on a new phase of life, more wealthy, more active and more respected.

TIRUPATI

The Tirupati Devasthanam has started a new Oriental Institute. There was for a long time a Sanskrit College at the place conducted by the Devasthanam, affiliated to the University of Madras for the Siromani course of the Faculty of Oriental Learning. About three years ago, active steps were taken to start an Oriental Institution on a wider basis. Based on a report prepared by Rao Bahadur Prof. K. V. Rangaswami Aiyangar, the Devasthanam has now started an Oriental Institute with provision for research, besides teaching, and also with a Library consisting of printed books and manuscripts. The manuscript collection is going on vigorously and has reached a very respectable number by this time, a few thousands. Rao Bahadur Prof. K. V. Rangaswami Aiyanger is the Director of the Institute. Buildings are being erected. Other equipments are also being made. There is a project for the issue of a Bulletin. A systematic publication of oriental works also will be undertaken.

TRIVANDRUM

Towards the close of 1937 H. H. the Maharaja of Travancore passed the Travancore University Regulations

through a proclamation. The University started functioning early in 1938. Under the auspices of the Travancore Government a very good manuscripts Library had been started many years ago with a large number of manuscripts. The Trivandrum Sanskrit Series is too well known to need special comment. There is also a very good collection of manuscripts in the Palace of H. H. the Maharaja. After the University was started, arrangements were made for the collection of manuscript under its own auspices and now the collection contains a few thousands of manuscripts. We understand that this new collection along with the old collection of the Government would be amalgamated into a single Manuscripts Library under the charge of the University with a Curator.

BIKANER

There is a good collection of manuscripts in the palace of H. H. the Maharaja of Bikaner. Some notes, preparatory to compiling a good catalogue, were made by one Harischandra Sastri and, based on these notes, the late Rajendra Lala Mitra prepared a descriptive Catalogue of the Library about 60 years ago. Rajendra Lala Mitra has himself not visited the Library and his catalogue was based entirely on the notes prepared by another. As such, his catalogue cannot be expected to be very accurate. Recently H. H. the Maharaja was kind enough to declare the Palace Manuscripts Library open for research scholars. A notification to that effect was issued by the Prime Minister to H. H. the Maharaja in April 1939, a copy of which has been published in the October issue of this Bulletin. It is the desire of His Highness that valuable manuscripts should be published and the Government of His Highness has decided to start a serial publication called the Ganga Oriental Series. Steps are being taken to

prepare a scientific catalogue and it is to be hoped that a reliable list, as a preliminary step, will be prepared and made available for scholars at an early date.

OTHER STATES

The States of Kashmere, Baroda, Mysore and Travancore have already done valuable work in the field of Oriental scholarship by undertaking serial publications under the auspices of the respective governments. There are still numerous States where in the Palaces there are many manuscripts which are not properly catalogued. In the few cases where a catalogue is available, there is room for preparing improved catalogues. Great progress has been made in the field of Oriental scholarship during the past many years and many new works and authors have been identified. It is possible now to correct erroneous entries and to give accurate information where there may have been doubts some years ago. In private homes in many parts of India there may be valuable collections of manuscripts. But these places are not so well known and are not so easily accessible for those who are in search after manuscripts. Organisation of the manuscripts Libraries in the Palaces of the various States is a problem which is quite practicable immediately. It is our earnest appeal to these States to take some active steps in this direction.

OUR NEW SERIES

We had announced in the December issue of this Bulletin a scheme for the publication of a series on Ancient Indian Civilization. Later on, the announcement was recast into a prospectus and this prospectus has been sent to various periodicals, institutions and individuals. The response has

been very encouraging. A large number of scholars have replied approving the general plan and promising co-operation. Many journals have promised to co-operate, and some have actually co-operated, by giving publicity to the project. A few individuals and institutions have already promised to subscribe to the series when it would be published. There have been various suggestions also regarding the details of the scheme. Many have suggested new subjects for inclusion in the series. Some have suggested re-arrangements of the subjects under different headings in a few cases. Some have suggested that in the case of a few headings there may not be enough material for a whole book uniform with the series. It has been suggested in the case of a few headings that, as things are, a book that will interest the educated man cannot be written on them ; either the book will be too light or it will be too abstract. There was not a single suggestion that is in the least discouraging. The main idea is well appreciated.

Nothing definite has been decided for the time being. The only definite idea which the Library has is that such a series may be published. The prospectus has not been issued as the result of any well defined plan. The object of issuing the prospectus was only to elicit information, to call for suggestions from persons who are competent to express an opinion. In this matter, the appeal is not only to the specialists, the scholars. The educated persons for whom the series has been specially designed has a right to say what their needs are. The response from those who are not specialists, who do not claim to be scholars, has also been very encouraging. A few suggestions have come that even the number of volumes, namely, thirty is too high, considering the interests of those who are to buy the books and read them. There has also been a suggestion that the size of the

books, namely, an average of three hundred pages, is also too big. Here we are giving an abstract of the various opinions that have reached us so that readers can revise their opinion in the light of the opinions of others.

We cannot frighten the ordinary reader with a huge scheme and with the size of the books. At the same time we shall not ignore any important feature in the Ancient Indian Civilization, in the interest of reducing the size of the series and of the individual books in the series to suit any particular class of readers. It is certain that there will be another class of readers, and it is our belief that this will be the larger class, who will require something full, something substantial. In the very nature of things, it must be that everyone cannot like and cannot need everything. Since each individual book will be an independent unit, those whose requirements and capacities are of a smaller compass can easily make a selection, without needless things being inflicted on them and without prejudicing the provisions for those whose needs are wider.

In every such undertaking, some kind of arbitrary delimitation of the scope is inevitable. In the present plan, the period is restricted to 1,000 A.D. starting from the earliest times. The subjects are not selected on the basis of problems. From the general plan it would be noted that the idea is to give a comprehensive account of the material available for an understanding of the problem as an entirety. Political, social, economic, domestic and such problems are not given as separate subjects. Literature, architecture, sculpture and such like material from which one can study Ancient Indian Civilization will be presented in a clear and non-technical way in the series. This is the plan. Such a popular presentation is possible only where technical literature is available, so that

specialists can present in a popular way reliable facts that are available for the specialists in works of a technical nature. If specialised information is not available on a perticular subject, any attempt to give a popular presentation is sure to lead to presenting things that are anything but reliable. If from the plan we have excluded any subjects that may be of particular interest to some specialists and that are sure to be of interest to the general educated public, it is only the limitations in the material available for a reliable and useful presentation of the subjects that has deterred us from including the subjects. We have for the time being confined ourself to such subjects in which there has been vigorous activity among scholars for a long period and where the results of the activities of specialists have been satisfactory in volume and worth, so that specialists have enough material out of which a popular presentation can be made.

Oriental Library Association

We wish to take this opportunity, when the next session of the All-India Oriental Conference will be held at Tirupati, to suggest some new projects that will advance the cause of Oriental scholarship in India. In our editorial notes introducing the second year of this Bulletin two years ago in February 1938, we made a suggestion that some arrangement may be made to start an organisation of the Oriental Manuscripts Libraries in India. That was soon after the session of the Conference at Trivandrum. Since a session was not held during the last Christmas, we thought of postponing the mention of the subject until such day when the arrangements about the Conference would be satisfactorily fixed. The Conference is to meet at Tirupati during Easter with Pandit Madan Mohan Malavya in the Chair. It is our earnest desire

that those who are interested in the matter and those who are sympathetic about the idea my meet informally at Tirupati on some convenient day during the Conference and think of measures to start the organisation. There are many matters that can profitably be considered by such an all-India organisation. We know that the Indian Library Association will be meeting at Patna in the middle of April 1940 and we had suggested in February 1938 that the organization may be a part of the Library Association. But on mature consideration we feel that in the term Oriental Manuscripts Library, the emphasis is on the first part, namely, Oriental and not on the last part, namely Library.

There is no systematic scheme for the cataloguing of manuscripts. Some are mere lists. Some are descriptive. The description sometimes becomes extremely mechanical, without giving all the information that a scholar may require regarding a manuscript. The division of the manuscript under various subjects is not also uniform. Even the names of works and authors are not always given in the same way. When new manuscripts are acquired in a library there is no way by which other libraries can be enlightened on the matter. Conditions of loan of manuscripts vary in various libraries. In many libraries, no loan is permissible. Convenience for reference too is not sometimes adequate. Mutual co-operation among the libraries in such a way by which all libraries may be provided with copies of rare manuscripts for reference by scholars in the neighbourhood, or by which even exchange of manuscripts may be possible is also a desirable plan. We simply point out a few matters on which an all-India organisation can do much work. We feel that there is a case for a preliminary meeting of those who are interested in the libraries and who are in sympathy with the project.

If an organisation is started, others are sure to join. But even at the initial stage the response must be adequate.

Oriental Journals Association

Another organisation that will be of immence service in the field of Oriental scholarship in India will be of those who are connected with Oriental periodicals. There is a good number of journals devoted to Oriental studies in India. Even here there are immense possibilities of mutual help among those who are connected with the movement. No kind of standardisation is possible nor is it desirable. But in the matter of the price of the journals, in the matter of mutual exchange, in the matter of mutual advertisement, in trying to see if the journals can make some particular aspect their special feature, in all these matters there is room for concerted action. When a large number of journals are in the field and when new ones are starting, there is always the danger of the standard falling down. It is necessary that there must be some organisation which will see to the right standard of the leading periodicals. If a few leading journals stand together to see that a certain high standard is kept up, others may be ignored. Membership of the association too can be restricted to such periodicals as are able to keep up the required standard. It is hoped that persons intimately connected with most of the leading Oriental periodicals in India will assemble at the Oriental Conference. That will be a good opportunity to consider the question of the expediency and feasibility of starting such an organisation.

There are various matters which an organisation of the kind proposed can undertake. There are many Oriental journals in India, to say nothing of the large number outside India, devoted to the manifold aspects of Oriental research. It is difficult for

any scholar to be thoroughly acquainted with all the subjects that are dealt with in the journals and remember them for use in their own studies and researches. It would be a great help indeed if some kind of annual register of all the contributions in these various journals can be undertaken. Perhaps periodically, say in every ten years, a consolidated digest could be prepared. This cannot be done by any individual journal. Each journal can prepare only its register. If these things are published separately, then also there would be a large number of annual registers and this does not make matters easier for the students of the subjects. If it is an organised undertaking of all the journals, the practical and economic difficulties will not be insurmountable. This can be a separate annual publication with a fixed subscription, perhaps with a concession rate for those who are subscribers to one or other of the journals coming within the organisation.

Further there are a large number of journals which ask for exchange relations. One does not know the quality and standing of the journals. Many ask for review copies of fresh publications. Here also an organisation can guide publishers and editors in selecting the journal with which exchange relations may be entered into or for which review copies may be sent. The organisation must be such that membership in the organisation must carry with it some prestige for the journal affiliated to the organisation. Yet no one will say that this is an undesirable consequence. Perhaps the scope of the Register can be widened by including in it a list of all oriental publications in India for the year. This will certainly be a valuable service.

MANUSCRIPTS NOTES

ADYAR MS. XXIII H. 29

By Dr. V. Raghavan

The ticket tied to this manuscript says that it contains the stotra Bhallaṭa s'ataka and the Caturdas'alakṣaṇī. In connection with my work on the century of Anyāpades'a by the Kasmirian poet Bhallaṭa, known as the Bhallaṭa s'ataka, I examined this manuscript, since this manuscript is entered under that Bhallaṭa s'ataka in the Adyar Catalogue, II, p. 8b. The examination showed that the Bhallaṭa s'ataka contained in this manuscript and the Bhallaṭa s'ataka of catalogue II, p. 8b are two different works. The difference is clearly shown by the ticket which qualifies the name Bhallaṭa s'ataka by the word '*Stotra*'.

Let me give here an analysis of this manuscript in which a rambling scribe has written a number of things in fragments. On half of one side of the first leaf there is some Nyāya matter; the rest of the leaf is blank. There is another blank leaf. We then read a verse on Rāma. This is followed by a few Anyāpades'as and Subhāṣitas; one of these is found in one manuscript of poet Bhallaṭa's Anyāpades'a s'ataka. The total number of these verses is eleven. There are after these, descriptions of Malaya māruta and woman. These s'ṛṅgāra verses number five.

S'RIS'AILA AṆṆAYĀRYA

In the next series of verses, four in number, an author praises S'ris'aila Aṇṇayārya, his guru, who perhaps wrote a Vedānta work called Setu.

THE STOTRA BHALLAṬA S'ATAKA

It is after these that we find 33 verses on Perumdevi, the Goddess consort of Varadarāja at Kāñci, beginning with वन्दे पदारविन्दं दुग्धपयोराशिदुहितुरप्रतिमम् । This is identical with the Perumdevi

Stotra described under D. Nos. 11424, 11425, 14598 and R. No. 1031 (*c*) in the catalogues of the Madras Government Oriental Library. From D. No. 11424, we learn that this Perumdevī Stotra is also called Bhallaṭa s'ataka. The author of the stotra was perhaps known as Bhallaṭa.

THE BEGINNING OF A PLAY

A blank follows the Bhallaṭa S'ataka Stotra, after which there are three Nāndi s'lokas, a Mālinī on Lakṣmī, a S'ikhariṇī on Rāma and a Sragdharā on Rādhā-kṛṣṇa, after which we find the indications of a drama नान्द्यन्ते सूत्रधारः । (सर्वतोऽवलोक्य) हन्त उपक्र . . . . Blank follows this fragment also.

An Anyāpades'a on the ocean and a well known S'ṛṅgāra s'loka then lead to a further blank of full three leaves.

KUCELA CARITA KHAḌGA

There is then the story of Kucela from the Bhāgavata narrated in the khaḍga metre. This fragment goes only up to one and a half leaves.

CATURDAS'A LAKṢAṆĪ

After a blank of two leaves we find the second work mentioned in the ticket, the Caturdas'a lakṣaṇī—kūṭaghaṭita lakṣaṇa. This extends to but a leaf and a half.

THE S'ṚṄGĀRA S'ṚṄGĀṬAKA OR THE PAÑCABĀṆA VIJAYA BHĀṆA OF S'RĪRAṄGA

The Caturdas'a lakṣaṇī fragment is followed by fragments from the beginning of a Bhāṇa, which on comparison with the Madras Government Oriental Manuscripts Library Catalogues, is found to be the S'ṛṅgāra S'ṛṅgāṭaka otherwise called Pañcabāṇavijaya-Bhāṇa.

The author is one S'ri Raṅga. He describes himself as the younger brother of the author of the Rāmānuja Campū and the Raṅganāyikā saundarya stuti and the recipient of honour from one Rāghavārya the commander of the forces of a Pāṇḍya chief.

पाण्ड्याखण्डल वाहिनी परिवृढ श्री राघवार्याग्रणी-
संमानप्रथमावतारसरणि: विद्वत्कविग्रामणी: ।
श्रीरामानुजचंपुरङ्गधरणीधौरेयसीमन्तिनी-
सौन्दर्यस्तुतिमुख्य सत्कृतिकृती सोऽयं विजेजीयते ॥
तस्यायं सहज: . . . .

. . . . . .

श्रीरङ्गार्यकवि: बभाण ललितं शृङ्गारशृङ्गाटकं
भाणं कञ्चन पञ्चबाणविजयारम्भप्रियंभावुकम् ॥

In the Oppert Index of the Madras Library which Aufrecht used, this Bhāṇa is entered as S'ṛṅgāra S'ṛṅgāṭaka, and in the Descriptive and Triennial Catalogues of the same Library, the Bāṇa is called Pañcabāṇavijaya. See R. No. 1466 (d), Madras Triennial Catalogues.

The Madras Government Oriental Manuscripts Library has a copy of the Rāmānuja Campū by the author's brother, described under D. No. 12340. From that manuscript we understand that this brother was called Rāmānuja, that their father was Bhāvanācārya and that their fifth ancestor, S'rī Raṅga Rāja, was honoured by king Kṛṣṇadevarāya of Vijayanagar. Working from the date of Kṛṣṇadevarāya, we get the middle of the 17th century as the time of our author S'rī Raṅga and his brother Rāmānuja. S'rī Raṅga mentions in his Bhāṇa that his brother was honoured by Rāghavārya, commander under a Pāṇḍya king. We are also informed by S'rī Raṅga that he and his brother wrote in S'rīraṅgam. We may therefore take the Pāṇḍya referred to as either Tirumala nāyak of Madura or the Naik of Tenkasi. In A. D. 1635, there is an inscription of the latter, describing the chief as a Pāṇḍya.

After two leaves of the above Bhāṇa, there are three verses on Rāma, an Anuṣṭubh and two Sragdharās. Seven blank leaves follow. After this, on one side of a leaf and a line on its reverse we find scribbled some astrological tabulation. The next, the last, leaf is blank.

MANUSCRIPTS NOTES

BY K. MADHAVA KRISHNA SARMA

S'RĪNĀMAVILĀSA OF SĀHIBAKAULA

THE work contained in the Adyar Library MS. bearing the shelf number 9.B.47 (Cat. Part 11, Supp., p. 12) is a great Stutikāvya on S'akti in 16 Bhaktis, by Sāhibakaula—a Kās'mirian poet. The title "Ṣodas'abhaktivilāsa" written by the copyist on the recto of the first folio, has been deleted by a modern hand which in Roman characters gives it as S'rīnāmavilāsa, the correction being supported by the colophons of the Bhaktis. In the concluding verses of the last Bhakti the poet gives some information about himself. He says he is the son of S'rīkṛṣṇakaula and the disciple of S'rījnāninātha. The date of the poet is unknown. The name Sāhiba, however, suggests that he cannot be very old. From the colophons to the Bhaktis it is known that he has written many other works also; but as MSS. of all of his works have become very rare, the author has remained hitherto unknown to historians of Sanskrit literature. At present it is only the Adyar Library that is known to possess a MS. of the work under notice. The poet shows great skill in the employment of S'abdālaṅkāras.

Written on paper in Devanāgarī, the MS. is old, much worm-eaten, injured and, as may be seen from the following extracts, very inaccurate and difficult to reconstruct at places. It is bound up in book-form with a MS. of Kṣemarāja's S'ivasūtravimars'inī. The covers are ornamented with floral designs.

Bhakti I begins:

ओं नमो गणपतये ।
चिद्रूपं कृतनामरूपविभवं त्रैरूप्यरूप्यं बुधै
रासीदस्तिभविष्यतीतिवचसां दूरेऽपि सत्तावपुः ।
त्यक्तायुक्तवियुक्तियुक्तिकलनं भक्तेषु सूक्तिप्रथं
श्रीशंम्भोर्जयति स्वभावमधुरं तच्छक्तिरूपं महः ॥

सोऽहं तेन मुहुः प्रणुन्नहृदयः सर्वास्ववस्थास्वपि
सुन्दर्याः स्तवराज ईशकथिते नाम्नां पुरा नन्दिने ।
साहिब्कौल इति प्रसिद्धमहसि स्थानेऽमले दर्शये
स्वातन्त्र्येण निवेशितात्मविभवः सूक्तेर्विलासं स्फुटम् ॥
ऐशान्यां ककुभीश्वरः क्षितिभृतां कैलास इत्याख्यया
ख्यातो मानसराजहंसहसकृत्सौन्दर्यसारोद्धुरः ।
यत्रास्ते गिरिजावशीकृततनुः स्थाणुर्विभूत्या सितो
भिक्षुःपक्षितया प्रियाजनितया त्यक्त्वान्ययाने मनः ॥

Ends :

स्वस्वातन्त्र्यपरानुभूतिकलयावश्यंभवित्रोद्गते
साहिब्कौल इति प्रथावति पदे निर्माति यः स्मासनम् ।
देवीनामविलासनाम्नि विवृते तत्तत्प्रभावोदया-
त्तत्काव्ये शिवसिद्धिनीतिसहजे भक्तिः प्रधानागमत् ॥ ९० ॥

इति श्रीनामविलासे प्रथमा भक्तिः ।

Bhakti II begins :

तमेकदा नन्दिगणो गणानामधीश्वरः (रं?) प्रश्रयसंश्रयात्मा ।
शस्ये रहस्ये विदिते हितेऽपि स्थिरस्थितिर्द्वारि विदारितेहम् ॥

Ends :

स्वस्वातन्त्र्य° ।

गायत्रीमनुजेऽनुसन्ततततनोर्भाष्यस्य तेनागमत्
काव्ये नामविलासनाम्नि रचिते भक्तिर्द्वयोः पूरणी ॥ ७४ ॥

इति श्रीनामविलासे द्वितीया भक्तिः ।

Bhakti III begins :

नमो नमस्तेऽस्तु नमो नमस्ते भूयोऽपि भूयोऽपि नमो नमस्ते ।
न हृद्गिरां गोचर एष वाच्यो वाच्योऽपि लक्ष्यो महिमा तवैव ॥

Ends :

स्वस्वातन्त्र्य° ।

देवीनामविलासनाम्नि ललिताचित्स्फारसाराह्वय
भ्रातर्यत्र तदीयकाव्यनृपतौ भक्तिस्तृतीयागमत् ॥ १२४ ॥

इति श्रीनामविलासे तृतीया भक्तिः ॥ ३ ॥

Bhakti IV begins :

परागा मे स्वाङ्गोत्तमसहजशृङ्गारसुभगा
नगोत्तुङ्गाभङ्गान्वयमुकुटरत्नं निरुपमम् ।
महादेवी देवासुरवरनरोरश्वरगणैः
समाराध्या साध्यैरपि परमनाद्या जयति सा ॥

Ends :

स्वस्वातन्त्र्य° ।

सच्चित्पूर्वपदप्रकृष्टरतिभागानन्दकन्दल्यनू-
द्भारे तस्य कृतौ विलास उदिते भक्तिस्तुरीयागमत् ॥ २३९

इति श्रीनामविलासे चतुर्थी भक्तिः ।

Bhakti V begins :

तत्प्रसादमधिगम्य भक्तितःस्तौमि तामनु मुहुर्मुहेश्वरीम् ।
नामभिः कृतसहस्रसंख्यया दिव्यरूपमनुयायिभिर्निजैः ॥

Ends :

स्वस्वातन्त्र्य° ।

तत्काव्ये शिवशक्तिपूर्वकविलासानूद्धृते संभृते
शक्त्यङ्केन विलासनाम्नि महिता भक्तिर्गता पञ्चमी ॥ ९१ ॥

इति श्रीनामविलासे पञ्चमी भक्तिः ।

Bhakti VI begins :

स्तोत्रेशोऽस्मिन्मुनिरहमहन्तापरामर्शहेतु
श्छन्दोऽनुष्टुप्कथितमकथा देवता सादिशक्तिः ।

नानासिद्धौ भवति विनियोगश्चतुर्द्धा प्रसिद्धे
पुंभावे वा स्मृतिजपहुताध्येतृतातर्पणेषु ॥

Ends :

स्वस्वातन्त्र्य° ।

तत्काव्ये कुलदेवताह्वयगते: श्रीशारिकाया: स्तवं
मन्त्रोद्धारकमानते स्वसहजं भक्ती रसाङ्कागमत् ॥ १०१ ॥

इति श्रीनामविलासे षष्ठी भक्तिः ।

Bhakti VII begins :

विश्वमाता । अनन्यबीजनिक्षेपापेक्षं निर्माति या जगत् ।
विश्वमाता स्वयंभाता सतां चेतसि भासताम् ॥

Ends :

स्वस्वातन्त्र्य° ।

तत्काव्ये गुरुवृत्तचिन्तनमणे: सोदर्यभावं श्रिते
देवीनामविलासनाम्नि विरतिं भक्तिर्गता सप्तमी ॥ १०१ ॥

इति श्रीनामविलासे सप्तमी भक्तिः ।

Bhakti VIII begins :

सुमुखी ॥ न सूर्यचन्द्रौ न च पद्मवल्ली यातो यदीयाननतुल्यतां यत ।
सुशब्दपूर्वत्वमतः सुहृत्त्वं यस्या मुखी स्तात्सुमुखी सदा नः ॥

Ends ;

स्वस्वातन्त्र्य° ।

तत्काव्ये सहजार्चनादिपदवत्या: षष्टिकाया अनू-
द्भूते नामविलासनाम्नि सुरसा भक्तिर्व्यतीताष्टमी ॥ १०१ ॥

इति श्रीनामविलासेऽष्टमी भक्तिः ।

Bhakti IX begins :

कामरूपनिवासिनी । सर्वभीत्रासिनी दुष्टशासिनी सुविकासिनी ।
सुहासिनी रसायास्तु कामरूपनिवासिनी ॥

Ends ;

स्वस्वातन्त्र्य° ।

काव्ये तस्य निजात्मबोधसहजे कश्मीरविख्यातता
हेतोर्दुर्गकलावपि प्रवितते भक्तिर्नवाङ्का गता ॥ १०१ ॥

इति श्रीनामविलासे नवमी भक्तिः ।

Bhakti X begins :

सस्यवर्धिनी । बीजमङ्कुरतां याति पत्रादित्वं च सापि तत् ।
बीजत्वं यद्दयाबद्धं सा देवी सस्यवर्धिनी ॥

Ends :

स्वस्वातन्त्र्य° ।

तत्काव्ये चरणादियातयमके श्रीचन्द्रमौलिस्तवे
भ्रातृत्वेन समागतेऽत्र दशमी भक्तिर्विरामं गता ॥ १०१ ॥

इति श्रीनामविलासे दशमी भक्तिः ।

Bhakti XI begins :

कुरुकुल्ला । कुरुकुल्ला जयत्येषा या ध्याता कुरुते जनम् ।
कुलाकुलपविज्ञानदाक्षिण्यप्रथितोदयम् ॥

Ends :

स्वस्वातन्त्र्य° ।

तत्काव्ये चरणान्तयातयमके स्वे सुप्रभातस्तवे
सोदर्यं कलयत्यमुत्र विरतिं भक्तिर्भवाङ्कागमत् ॥ १०१ ॥

इति श्रीनामविलासे एकादशी भक्तिः ।

Bhakti XII begins :

वीक्ष्य यद्रुचिमनुत्तमां क्षणं हर्षवानिव रसत्परं पुनः ।
रोदितीव जलदः क्वचिद्गतासौ परं द्रढयतात्सुखं तडित् ॥

Ends :

स्वस्वातन्त्र्य° ।

काव्ये तस्य सहोदरेऽत्र विवृतेर्गीतानुसारं प्रति
भान्त्या नामविलासनाम्नि विरतिं भक्तिर्गता द्वादशी ॥ १०१ ॥

इति श्रीनामविलासे द्वादशी भक्तिः ।

Bhakti XIII begins :

कौशिकी । यत्प्रसाद(म)धिगति(त्य)कौशिकः स्वेच्छया व्यतनुता (वितनुते?) परम्परम् (परं पदम्?) । कौशिकादिभयहेतुमद्भुतं सर्गसूर्यमियमेव कौशिकी ॥

Ends :

स्वस्वातन्त्र्य° ।

काव्ये तस्य समागते स्वभगिनीं सज्जातकोदाहृतिं
चित्रां तेह(चेह?) विलासनाम्नि रचिते भक्तिस्त्रयोदश्यगात् ॥

इति श्रीनामविलासे त्रयोदशी भक्तिः ॥ १०१ ॥

Bhakti XIV begins :

अतीता । अतीता वादितो भासि तीर्थ्या यदि विदिप्रभा ।
तायदानो मानुदितो वादिनोऽग्रे किमाविदि ॥

अ	ती	ता	वा	दि	तो	भा	सि
ती	र्थ्या	य	दि	वि	दि	प्र	भा
ता	य	दा	नो	मा	नु	दि	तो
वा	दि	नो	ग्रे	कि	मा	वि	दि

अर्धभ्रमोऽयम् ।

Ends :

स्वस्वातन्त्र्य ° ।

चित्रैः पद्यगणैर्विभासिततनून्न्यानवाप्य स्थितौ
काव्ये तस्य विलासनाम्नि रचिते भक्तिश्चतुर्दश्यगात् ॥ १०१ ॥

इति श्रीनामविलासे चतुर्दशी भक्तिः ॥

Bhakti XV begins :

ललिता । तारं संप्रथितालोककलोताललितातता ।
तातिताकलिताभेदद्भेता हृदि संरता ॥
पद्मबन्धोऽयम् । अथैतन्न्यासः । मांसला ।

प्रथि	सं र	हृदि
कलौ	ता	भेद
लिल	त ता	कलि

प्रथि	ता र	हृदि
कलो	ता	भेद
लिल	त ता	कलि

Ends :

स्वस्वातन्त्र्य ° ।

काव्ये तस्य पराविचार्यविषये सत्यत्र बन्धादिका (के)
देवीनामविलासनाम्नि तिथिभिर्भक्तिर्गतेहाङ्किता ॥ १०१ ॥

इति श्रीनामविलासे पञ्चदशी भक्तिः ॥

Bhakti XVI begins :

इत्थं शिवेन प्रथितं स्वशक्त्या नवेश्वरं निर्मलभावबोधम् ।
मयाप्यलक्षीकृतलक्ष्यरूपं न नाम नाम प्रणमन्ति के के ॥

Ends :

लोके लोके सुकृतिकृतिभिः सेव्यते यादिशक्तिः
स्तोकं स्तोकं विभवमतुलं यद्भवं भावयन्तः ।

ते ब्रह्माद्या अपि चिरतरं विस्मयं यान्ति भूया-
द्भक्तानां सा परमवरदा पूर्वमङ्गल्यरूपा ॥ ८१ ॥
श्रीकृष्णात्मपरानुभूतिविभवाच्छ्रीकृष्णकौलादभू-
त्साहिब्कौल इति स्फुटं शिवपदं बुद्धेर्जनित्र्याश्च यत् ।
भक्तिस्तद्गतिराजितस्य सुफलस्त्वन्तागता मे महा-
काव्ये नामविलासनाम्नि ललितापूर्णप्रथा षोडशी ॥ ८२ ॥
श्रीज्ञानिनाथाङ्घ्रिमहार्चनाभिः संसिद्धसिद्धीशतयातिसिद्धः ।
नाम्नां विलासं प्रणिनाय साहिब्कौलो महेश्याः परिपूर्णभावम् ॥ ८३ ॥

इति श्रीमत्साहिब्कौलकृतौ नामविलासे पूर्णषोडशी भक्तिः समाप्ता । शुभमस्तु ॥

VĪRABHAṬṬĪYA OF REVAṆASIDDHA

The Rasaratnākara as a work of Revaṇasiddha is well known. Aufrecht mentions it in his Catalogus Catalogorum, p. 534. There is another medical work in Adyar (MS. 8. J. 57) also attributed to Revaṇasiddha. This is not mentioned by Aufrecht. The work is divided into Adhyāyas, each Adhyāya except the 1st, having a colophon wherein the work is called Vīrabhaṭṭīyamahās'āstra. The colophon of the 1st Adhyāya, wherein only is found the name of Revaṇasiddha, is as follows:

इति रेवणसिद्धविरचितायां वीरभट्टीयनामाङ्कितायां सर्वलोकहितः प्रथमोऽध्यायः ।

Colophon to Adhyāya II : वीरभट्टीयमहाशास्त्रे द्वितीयोऽध्यायः ।

The MS. which is in Telugu is old and very badly injured. It is incomplete, breaking off in the sixth Adhyāya. The text is very much corrupt.

It begins:

श्रीगुरुभ्यो नमः । श्रीगणाधिपतये नमः ।

नमामि धन्वन्तरिमादिदेवं सुरासुरैर्वन्दितपादपद्मम् ।
लोके जराग्भयमृत्युनाशं धातारमीशं सकलौषधीनाम ॥

This is followed by five and a half verses on the qualifications of a Vaidya, etc., after which there is the following :

रसार्णवं बाहटं च पारिजातं च कौमुदीम् ।
नागार्जुनं च कापालीदामोदरमतं तथा ॥
रसपृच्छा इन्द्रसा (रसप्रसिद्धसारं च) सूतराजं च टङ्कणम् ।
कल्याणभेषजं क(ल्पं सूत्रस्था) नं च संग्रहम् ॥
शारीरं वीरभट्टीयं (भद्रीयं ?)—कतकमेव च (?) ।
(सोम) नाथं महाशास्त्रं नन्दिनाथं चिकित्सकम् ॥
आश्विनेयोत्त (क्त ?) रासेन्द्रं चूडामणिमतं तथा ।
चन्द्रज्ञानं (च) कृष्णीयं वासिष्ठं चु पुरातनम् ॥
कल्याणकारकं (कारं) चरकं यमळं रसतर्पणम् ।
एतानि वैद्यशास्त्राणि सारमादाय वक्ष्यते ॥

Cf. the beginning of the Cikitsāsārasaṅgraha, Government Oriental MSS. Library, Madras, 13145.

INTRODUCTORY PORTION OF PĀPAYALLAYASŪRI'S COMMENTARY ON THE KṚṢṆAKARṆĀMṚTA

That Pāpayallayasūri's (or Pādapallavasūri, as the colophon of Adyar 40.A.63 calls him) commentary on the Kṛṣṇakarṇāmṛta, called Suvarṇacaṣaka, has an introduction wherein the commentator gives some valuable information about himself is evidenced by the Adyar MSS. bearing the shelf numbers 23. O. 2 and 23. A. 17 and the transcript bearing the shelf number 8.E.29. As it is not found in the Vani Vilas edition of the commentary, I extract it below from the Adyar MSS. and transcript.

श्रीरामं सीतया साकं मुकुन्दं मौनिशेखरम् ।
यज्वानं वाजपेयेन यज्ञेशं प्रणतोऽस्म्यहम् ॥

येषां सन्दर्शनेनैव षट्शास्त्री वशगा भवेत् ।
यतीन्द्रान्वासुदेवेन्द्रान्नमामोऽभीष्टसिद्धये ॥
वसु (पशु) मत्य (मर्त्य) न्वये जातपापयल्लयसूरिणा ।
कर्णामृतस्य व्याख्यानं क्रियते कृतिनां मुदे ॥
मन्त्रशास्त्रे महाभाष्ये मणौ मीमांसयोः सदा ।
मतिर्यस्य भवेत्तेन मन्तव्या कृतिरीदृशी ॥
तथापि पूर्णं क्षीरेण स्वर्णपात्रं करे वहन् ।
पिबेति क्षीरदाता मे सहाय इति साहसम् ॥
पेद्दिभट्टादिभिः प्राप्य(प्ये)यशसि प्रार्थना न मे ।
किन्तु कृष्णस्मृतिर्नित्यं भवत्विति मतिर्मम ॥
अर्थान्तरपरिस्फूर्तिर्यत्र क्वापि भवेद्यदि ।
भाट्टप्राभाकरौ दृष्ट्वा परितुष्यन्ति ते जनाः ॥
अज्ञानाद्यत्र कुत्रापि विपरीतार्थवर्णनम् ।
कृतं चेच्छोध्यतां तत्तद्विद्वद्भिर्वीतमत्सरैः ॥

अत्र प्रथमशतक आदित आरभ्य केषुचिच्छ्लोकेषु मम मनः कृष्ण एव प्रवर्ततां नान्यत्रेति प्रार्थना; मनःस्वास्थ्ये सति तदनन्तरं केषुचिच्छ्लोकेषु कृष्णचाक्षुषताप्रार्थना; चाक्षुषसाक्षात्कारे सति केषुचिन्नमस्कारादिकमिति श्लोकानां क्रमो ज्ञेयः। अत्र ग्रन्थकर्ता ग्रन्थं चिकीर्षुरादौ गुरून्महीकरोति। चिन्तामणिरिति ।

(Vide Seshagiri Sastri, Report 1893—94, p. 58).

The following additional verse is found at the beginning of the 1st MS.

नमः परमकल्याण नमस्ते विश्वमङ्गळ ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥

In No. 1148 of the Trivandrum Palace Library (Descriptive Catalogue, p. 1634) the first two of the above verses begin the text of the Kṛṣṇakarṇāmṛta with the following additional one at the beginning.

रमापतिपदाम्भोजपरिस्फुरितमानसम् ।
सेनापतिमहं वन्दे विष्वक्सेनं निरन्तरम् ॥

In the second of the Adyar MSS. the commentary on the first S'ataka ends:

सूत्रे भाष्यादिकर्तृणामपि दोषः क्वचित्क्वचित् ।
दृश्यते तद्विचारबाह्या (तद्विधं भाष्य ?) मदूष्या (ष्यं ?) विदुषां गणैः ॥
ग्रन्थस्य नाम विषय(ये) विज्ञाये विप्ररूपधृत् ।
निश्चय(यं)कृतवान्यो मे स नः पायादपायतः ॥

इति पदवाक्यप्रमाण° ॥

The text of the poem as now available in MSS. and various editions (Devanāgari—Bombay and Srirangam; Grantha—Adi-sarasvatinilaya Press; Telugu—Sarasvatinilaya Press) consists of verses numbering 318 or thereabouts. Prof. Keith's statement that "Bilvamaṅgala produced his Kṛṣṇakarṇāmṛta or Kṛṣṇalīlāmṛta, 110 stanzas in honour of Kṛṣṇa" (A History of Sanskrit Literature, p. 218) refers perhaps to the 1st S'ataka.

In this connection attention deserves to be drawn to the considerable disagreement on the number of stanzas which exists not only among MSS. and various editions of the poem, but also among MSS. of commentaries on it. For instance, the two Adyar MSS. under notice have 112 and 111 stanzas, respectively, for the text of the 1st S'ataka. According to MSS. R. 1462 and 1039 of the Govt. Oriental MSS. Library, Madras, Brahmabhaṭṭa's text of this S'ataka also consists of 112 stanzas. (But cf. the various editions of the text). What we have said of the text of the 1st S'ataka applies to the texts of the other two also. The three divisions are called not only Ās'vāsas but also S'atakas or centuries. The text of the poem, therefore, deserves a critical examination in the light of the manuscript material available both on it and its commentaries.

REVIEWS

The New Indian Antiquary, Vol. I. The Indian Antiquary started in the year 1872, held the field of Indology for years. All the great orientalists had been regular contributors to it. Some of the best known Orientalists have been associated with it as editors. After 62 years of very useful work, the journal was stopped in 1933. The discontinuance of the publication of this monthly journal deprived the many orientalists of a channel for making the results of their researches known to the world of scholars. Indologists all over the world owe a deep debt of gratitude to the two energetic scholars of Poona, Mr. P. K. Gode and S. M. Katre for starting this new journal called the New Indian Antiquary. A name is a great thing. The name of Indian Antiquary carries with it a certain amount of weight. Although the quality of the Papers contributed to and published in a journal enhances the reputation of that journal, the fact of a Paper having been published in a journal of established reputation gives a certain real value to the Paper; it is a recognition of the quality of the Paper.

The New Indian Antiquary was started in April 1938. It had a very successful first year and the second year is nearing completion. By adopting the name of the famous Indian Antiquary, the promoters of the journal have not at all betrayed a well established name. On the other hand they have kept up the reputation of the old name. The contributions cover the entire wide field of Indology (in its more extensive sense). The contributors have among them well known scholars from the various parts of the world.

Persons who had been connected with the Indian Antiquary as editors have also blessed the new venture with valuable contributions.

The first volume contains nearly 80 full articles, eighteen miscellaneous contributions, reviews of books, editorials, notes and also a supplement. It is not possible to offer any remarks on the contents of the volume unless I make some random selection or unless I show some unwarranted preference. Considering the quality of the contributions and size of the journal (about 750 pages), the annual subscription of Rs. 12 must be admitted to be very fair. I am sure that our younger contemporary (our journal is starting its fourth year) will keep up and add to the reputation of its former namesake.

EDITOR

Bharatiya Vidya. This is a new oriental journal started from Bombay. The editor Dr. Mani Lal Patel happens to be one of my former students. I had the privilege of initiating him into the method of modern critical study of the Vedas during my short stay at Santiniketan from July 1925 to April 1926, when he was a student at the Visvabharati University. Later he went to Germany with a scholarship out of the Alexander von Humbolt Stiftung, for securing which I have been of some service to him. After his return to India, he had a few unnecessary wanderings and I am happy that this young scholar, in shaping whose career I had some hand, has now been able to settle down to a very useful form of work. The journal is published by the Bharatiya Vidya Bhavan of Bombay. This Institution was started in Bombay in November 1938. This itself is the crystallisation of an Association called the Sahitya Sansad, which was started in 1922. There is an Editorial Board containing Mr. K. M. Munshi, Dewan Bahadur K.M. Jhaveri, Dr. I. J. S. Taraporewala, Prof. B. P. Bhatt and Muni Jinavijayaji, besides Dr. Mani Lal Patel. It is a matter of pride to me that a former student of mine has now become a colleague of mine in the brotherhood of Editors of Oriental Journals in India.

After a brief Introductory statement by the Editor outlining the aim and scope of the journal, there is a Paper by Mr. K. M. Munshi, which is the inauguration Lecture of the Extension Lectures of the Bharatiya Vidya Bhavan. The second Paper is on the Interpretation of the Rigveda by Dr. Mani Lal Patel, which is an extension lecture of the Bhavan. The third article is another extension lecture of the Bhavan. It deals with the every interesting problem of costume in India to the first century B.C. When we come to problems connected with the life of ancient India, there is much work to be done. It is necessary to collect all facts available from literature, sculpture, etc., and present them in a scientific way as a source book. The article is very interesting; but considering the fact that there is no source book available for it, it has necessarily to be of a partial nature. The illustrations accompanying the article give an added value to the contribution. A Paper on the Achaemenians by the well-known Iranian Scholar and Philologist Dr. I. J. S. Taraporewala is another extension lecture of the Bhavan. In the next Paper on the Achievements and Failures of the Marathas by Rao Bahadur G. S. Sardesai, which is also an extension lecture of the Bhavan, we come to some problems connected with more recent times in the history of India. The Early Aryans in Gujarata is the next Paper, which is by Mr. K. M. Munshi. This is only a summary of five lectures delivered under the auspices of the Bombay University in January and February 1939, being the Thakkar Vassanji Madhavaji Lectures. There is a small Paper on A Hari-Hara image from North Gujarat. Reviews of a few books follow.

It is a matter of gratification for Orientalists in general and a matter of jealousy for the few Orientalists outside Bombay that persons holding positions of eminence in public life take active part in scholarly pursuits. Started under good auspices and with the good will of important personages, the journal has a prosperous future. The journal is the official organ of a literary institution and forms the channel for making the activities of the Institution known to the world outside. The journal is to appear twice a year.

The first number appeared in November 1939. The annual subscription is Rs. 4.

EDITOR

The Bulletin of the Deccan College Research Institute. The Deccan College, Poona has been intimately associated with Sanskritic studies in India for a large number of years and many Sanskrit scholars in India, both Indian and European have been associated with it. It will not be an exaggeration if I say that the college has assumed some kind of sanctity and deserves to be regarded as a holy place of pilgrimage for Orientalists all over the world. The collections of Manuscripts in the Bhandarkar Research Institute in Poona, the Bombay Sanskrit Series, many scholarly editions of various Sanskrit texts outside that series, searches for manuscripts and various other activities in the field of Sanskritic Studies have been for many years associated with that institution. After a short period when the institution was closed, it is a matter of gratification to all Orientalists that the college has been reopened with a Post-graduate Research Department, in the middle of 1939. Within six months after the starting of the Institution, the first number of the Bulletin of the Institute has appeared. Poona has all the facilities for true research. The place, and the Institution in general, has an ancient tradition of learning. In modern critical study of Sanskrit, the place has been a leading centre for many years. Good collections of manuscripts, arrangement for publications, the presence of a large number of energetic and devoted students of the subject and above all a detachment from political and communal clashes make the place an ideal centre for Research.

The first number of the journal (December 1939) contains eleven articles. In the first article Dr. V. S. Suktahnkar discusses the reading of a passage in the Mahabarata, which refers to Indra, and concludes after an exhaustive examination of all relevant evidences that the reading is not what leads to the conclusion of

Indra having assumed the form of a swan. Mr. S. M. Katre has an interesting philological note on the Epic *iyāt*, a point on which he has already contributed some information in other journals. The next Paper is on the Rigveda Mantras in their Ritual setting in the Grhya Sutras by Mr. V. M. Apte. Here the author tries to show that the generally accepted thesis in modern times that the Rigveda is not a liturgical text and that it was later adopted into the more complex ritualism of a latter day, cannot be easily accepted. Mr. H. D. Sankalia contributes a Paper on XVII century gold-gilt Copper Board inscriptions and Sculptures from Nepal. Reduplicatives in Indo-Aryan by Mr. S. M. Katre forms the preliminary draft of the Introductory Chapter of a monograph dealing with the reduplicative element in Indo-Aryan which is being prepared by him. There is a short Paper on the Absolutives in the Critical Edition of the Virāṭa Parva by Mr. M. A. Mahendale and Mr. C. H. Shaikh contributes a Paper on some important personalities of Bagdad in the 4th and 5th centuries of Islam. Sri Irawati Karve publishes some folk songs of Maharashtra with an English version. There is a very interesting Paper on the reconstruction of the proto Dravidian pronouns by Mr. C. R. Sankaran. This young man is a former student of mine in the Madras University, an enthusiast in the study of philology, who has mastered under my direction and guidance the elements of various languages. I am proud and happy to note that he has decided to utilise his philological insight for the investigation of a field of Linguistics where there is considerable scope for original work of a pioneer nature. The history of the Dravidian Languages, their relation to an ethnic group of man called the Dravidians, their relation to the Aryans and the Aryan Languages, the original construction of the Languages and their future developments, the causes that led to the changes in the languages, all these points deserve careful handling. In South India, the scholarly issues have been slightly clouded by political and communal issues and probably Poona will be a more congenial place for an academic

study of the subject. There is a note on Francois Partian .by Mr. R. G. Harshe. The Geographical factors in the history of Maharashtra is the last Paper. There is a Review of the Bharatiya Vidya.

The journal will appear four times in the year. The present issue contains 16 Formes. It is well got up and has a simple attractive appearance.

EDITOR

The Aryan Path, Vol XI, No. 1. Man's life is not circumscribed by the short experience of a soul in this world. These experiences are only sign-posts for the wanderer to reach a farther goal. The Aryan Path had been striving to show this Path for humanity that does not know that man in this life is not at rest at the destination but only at the starting point in a long journey along a Path to a point beyond.

From the contents of the journal for the past ten years, well known to all those who had been following the journal regularly, it is to be judged that the journal had been showing the Path. I do not know how many have been able to find the Path. With the present issue the Editors propose to focus the aim to showing the Path to India, which is the Teacher of wisdom to the world at large. This is not in any way restricting the scope of the journal, as the Editors say. They propose to show the Path to the world at large by showing the Path to the country that is to lead the world.

The Editors regret the prominence which politics receives in the life of the Indian nation, a feature of life-philosophy learned from the modern West. The aim of the journal is to show India the wealth of its spiritual inheritance.

I take the liberty to suggest that the problem of modern India is not so much how to teach the world as how to learn from the world. No teacher deserves that title unless he knows how to learn from his disciple. Every ordinary teacher, if he is a real teacher, knows that in teaching, he learns far more than what the disciple learns

from the teaching, and far more than what he is teaching. Further, complete understanding mutually and complete mutual harmony are essential factors in the relation of the teacher and the disciple, as is found in the S'ānti of the Taittirīya Upaniṣads:

saha nāv avatu ; saha nau bhunaktu ; saha vīryam karavāvahai;
tejasvi nāv adhītam astu : mā vidviṣāvahai.

The closing statement: "let us not detest each other" is the most important one in it.

The mission of every true friend of India (and this means nothing other than saying "every true friend of humanity") should be to bring about harmony between the East and West if there is to be any kind of teaching of one by the other, whichever of the two, East or West, is the teacher and whichever is the student.

Leaders of Indian nation condemn the politics, the industry, the commerce and the armaments built up for the defence of these and at the same time spend their entire life-energy in fighting to win for India the very things which they condemn in the West. The Westerners condemn India's lack of Politics, lack of industrial and commercial talent and weakness in armaments and at the same time they deny to India the very thing which they consider as their precious possession. In this condition of internal and external contradiction in the general life of both the East and the West, one wonders how any harmony and mutual understanding is possible at all.

It is sad that the Westerners exaggerate the material aspect of human civilization. But it is equally sad that the spiritual side should be unduly exaggerated and the material aspect unduly condemned. What is of greatest importance to humanity in ancient Indian Civilization is the balance and harmony between the two constituents that make up the unity called man's life.

I was led into these musings because of the statement in the Editorial. There is little to be said about the rest of the journal. I wish the journal a long and useful life.

EDITOR

The Journal of the Music Academy. Madras, Vol. IX. Parts I—IV. 1938. This is a combined issue of the Journal for the whole year. The issue contains the official report of the Music Conference held in Madras at the end of 1937. Ever since the Academy was started in 1927, the Academy had been annually holding a Conference in Madras during the Christmas season, when Music performances by eminent artists are conducted in the evenings. The activities of the Conferences are not confined to mere music of a particular type, as is the case with the activities of many Music Sabhas in Madras, which arrange for a music performance usually on Sunday afternoons. There would be usually, at these music parties the music performance of a noted artist or there would be what is called the Harikathā. But the Music Academy has widened the scope of what is termed music, and what is recognised as music by the Conference is something far wider than what one is accustomed to see at the Music Sabhas. Music of the ancient type is made a very important item in the activities of the Conference. So is also dance given a very important place in its activities.

The journal was started in 1930. After four years, it was temporarily discontinued but recently the journal began to appear again. This journal is the only organ devoted to a scientific study of the subject of music in the whole of India. One of the main activities of the Academy is to hold during the Conferences meetings of experts in music to discuss various problems connected with the science of music. The journals contain official reports of these discussions.

The present issue contains besides the official report of the Conference held in 1937, various articles by persons who are experts in the subjects. In 1930 the journal began to issue an important musical work called Saṅgītasudhā and in this issue the last part of the work is published. The Academy has already issued the Caturdaṇḍiprakāśikā of Veṅkṭamakhin, another

authoritative work on music. It is understood that other important works too will be taken up for publication as serials by the Academy.

It is a matter of regret that in such a laudable undertaking, the Academy is handicapped by financial difficulties. We earnestly appeal to all those who are interested in the revival of ancient Indian culture to support the Academy in all possible ways, so that there would be no occasion for the journal to be discontinued on a future occasion for want of support from the public.

EDITOR

Sri Caitanya Mahāprabhu by Tridandi Bhikshu B. P. Tirtha. Published by Sacinatha Roy Caudhuri, Aloa, Mymensingh, Bengal, 1939. Price Rs. 4 or 6 Sh.

This is an account of the life and teachings of Caitanya by one who, by his position and also by his personal accomplishments, is entitled to speak on the subject with authority. The author has been engaged in Mission work in the Gauḍiya Mutt for over twenty years. He has travelled wide not only in all parts of India but also in various Western countries. He knows the needs of the people for whom the book is meant. He knows the conditions of religious life in the various countries, the religious wants of the various peoples and the particular teaching in the religion to which he belongs that will be of service to humanity. An author's business is not merely to present facts, but also to present the facts in such a way that it would be understood by the readers and would be made use of by the readers. Apart from a command of the facts there is this other qualification necessary before a person is entitled to speak on such a subject. What is important in the present book is the fact that the author possesses both the qualifications.

The author has given in this book information of a far more detailed nature than what is contained in the work of his Guṛu Sri

Thakura Bhakti Vinoda, called " Life and Precepts of Sri Caitanya Mahaprabhu." The author is the senior Saṁnyāsin of the Mutt engaged in the mission work. He has the tradition of the life of Caitanya handed down to him authentically and as such this book is a reliable representation of the life of the great teacher.

After a short prefatory section in which an attempt is made to explain the attitude of the author towards the presentation of the subject and the attitude he expects from the readers for a proper understanding of the subject matter, he begins the narrative of the life of the great teacher. The book is not a mere narrative. It explains also the teaching of the Guru and also shows how his teaching has served the great purpose which the Lord always has in his descent or Avatāra. Caitanya is, as the author says, not a mere historical person. He is the great Lord himself, and is the manifestation of the Lord exactly like his previous manifestation as Krishna. I am sure that the book will be welcomed and read with the same devotion and the same profit as the tenth Skandha of the Bhāgavata Purāṇa.

The book contains nearly 300 Pages and is divided into twenty-seven chapters. There are portraits of the Chief of the Gauḍiya Mutt, of the Guru of the author and of the author himself. The book is well printed and attractively got up.

EDITOR

OUR EXCHANGES

The Adhyātma Prakās'a.
The Amṛta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute Poona.
The Annals of Oriental Research, Madras University.
The Archiv Orientální.
The Aryan Path.
Berichte des asien arbeitskreises, Vienna.
The Bhārata Dharma.
The Bhārata Mitra.
The Bhāratīya Vidyā, Andheri, Bombay.
The Buddha Prabhā, Bombay.
The Bulletin of the Deccan College Post-graduate and Research Institute, Poona.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extréme Orient, Hanoi, Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandram.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitas'ram, Lucknow.
The Journal of the American Oriental Society, New Haven, Conn., U.S.A.

The Journal of the Āndhra Historical Research Society, Rajahmundry.

The Journal of the Annamalai University, Annamalainagar.

The Journal of the Benares Hindu University.

The Journal of the Bihar and Orissa Research Society, Patna.

The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.

The Journal of the University of Bombay.

The Journal of the Greater India Society, Calcutta.

The Journal of Indian History, Mylapore, Madras.

The Journal of the K. R. Kama Oriental Institute, Bombay.

The Journal of the Madras Geographical Association.

The Journal of the Madras University.

The Journal of Oriental Research, Mylapore, Madras.

The Journal of Parapsychology, Duke University Library, Durham, North Carolina.

The Journal of Sri Sankara Gurukulam, Srirangam.

The Journal of the U. P. Historical Research Society, Lucknow.

The Kalaimagal.

The Karṇāṭaka Historical Review, Dharwar.

The Karṇāṭaka Sāhitya Pariṣat Patrikā.

Le Monde Oriental, Uppsala, Sweden.

The Maharaja's Sanskrit College Magazine, Mysore.

The Mīmāmsā Prakāśa, Poona.

The Missouri University Studies.

The Monumenta Nipponica, Tokyo, Japan,

The Mysore Archæological Series.

The Nāgarī Pracāriṇī Patrikā, Benares City.

The New Indian Antiquary, Poona.

The New Review, Calcutta.

The New Times and Ethiopia News.

The Oriental Literary Digest, Poona.

The Philosophical Quarterly, Amalner.

The Poona Orientalist.

The Prabuddha Karṇāṭaka, Mysore.

The Progress To-day, London.

The Quarterly Journal of the Mythic Society, Bangalore.

- The Rama Varma Research Institute, Trichur.
- The Religions, London.
- The Review of Philosophy and Religion.
- The Rural India, Bombay.
- The Saṃskṛta Ratnākara, Jaipur.
- The Saṃskṛta Sāhitya Pariṣat Patrikā, Calcutta.
- The Sentamil, Madura.
- The S'rī, Kashmir.
- The Suddha Dharma, Mylapore.
- The Theosophical World, Adyar.
- The Theosophist, Adyar.
- The Udyāna Patrikā, Tiruvadi, Tanjore District.
- The Vedānta Dīpikā, Sri Vaishnava Siddhanta Prachara Sabha, Ltd., Madras.
- The Vis'va-Bharatī Quarterly, S'antiniketan.
- The World-peace, Calcutta.
- The Z. D. M. G.

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॥ श्रीशंकरगुरुकुलपत्रिका ॥

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THE MANAGER,

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THE SOUL OF THINGS

(*From "The Theosophist"—Vol. 4, No. 10, July 1883—
Edited by H. P. Blavatsky*)

TEN years ago Professor William Denton, an Anglo-American Geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan Science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner-self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially

developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eye-brows—they would at once come into sympathy with the *Ākās'a*, or soul, or the person or thing with whom or which the object had been in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the *Ākās'a* (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the " unfathomable chasm " seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry; that honour is due to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the " patient," and without throwing him or her into the state of Mesmeric unconsciousness, " At first," says Prof. Denton in his book *The Soul of Things*:

> The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen. . . . At least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious

poles. He can do more than this; he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour . . . the universe scarcely holds a secret that the freed spirit cannot behold with open eye.

Prof. Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics. The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Prof. Denton:

> he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead.

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperishably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

> A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never the profaned, there

exist the vestiges of all our acts, silhouettes of whatever we have done.[1]

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak and even think under the observation of those MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-galleries of the *Ākās'a*," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of *The Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, excerpts from which are as follows :

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a

[1] *History of the Conflict between Religion and Science*, page 133.

thousand-fold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the exterior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. . . .

"I suspect that there are provinces in the mind that physicians have not ventured into." There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon . . . .

It was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing nature

was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed, why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks with the great frog-like animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in Psychometry. This is what she said: "I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question .... The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. . . .

The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

THE ANUP SANSKRIT LIBRARY, FORT, BIKANER

BY DR. C. KUNHAN RAJA

(Reader in Sanskrit and Editor, New Catalogus Catalogorum, University of Madras, Madras)

THE modern State of Jodhpur was founded about the middle of the fifteenth century by Jodha, a descendant of the old Rāṣṭrakūṭa kings of Kanouj. One of the sons of Jodha named Bikka founded the modern State of Bikaner to the north of Jodhpur. They were days of wars in India and these Rajput States had their full share of glory during those periods of chivalry and heroism. But the Hindu Kings were not mere adventurous warriors and unscrupulous conquerors. According to their *Kula Dharma*, they fought, they conquered, they extended their territories, protected their kingdoms and brought happiness to their subjects. At the same time, they were learned and cultured men, encouraging and patronising scholarship, learning, art and literature. Scholars, authors, philosophers, musicians and artists were entertained in their courts and were duly honoured.

In the seventeenth century there were two kings in Bikaner, Karan Singh and his son Anup Singh, whose names stood out foremost among the kings of Bikaner and also among the Rajput kings of those days. It was at the time of Anup Singh that a great library was collected in Bikaner. The

Library had seen days of neglect and the Library has suffered thereby. His Highness the Maharaja of Bikaner is taking a great interest in the Library and under his orders, steps have been taken to preserve whatever has been left to us, in a fitting manner. The Library is now being taken proper care of and arrangements are in progress for the preparation of a reliable catalogue of the Library. The Library has been named after King Anup Singh of Bikaner who collected the manuscripts.

There has been available for over sixty years now, a descriptive catalogue prepared by the late Rajendralal Mitra. From the Introduction to the Catalogue, it would be found that he had never seen the Library and that he prepared the Catalogue from information supplied by another person. The Catalogue is incomplete. It records only less than three thousand manuscripts. There are actually in the Library nearly ten thousand manuscripts in a fairly good state of preservation and there must have been more, which are now lost to us or which exist only in loose or torn sheets.

Every Oriental Scholar and every student of ancient Indian history and civilization owes a deep debt of gratitude to His Highness the Maharaja of Bikaner for the great interest which he takes in the Library and for the arrangements that he is making for preparing a reliable catalogue and for making the Library available for scholars in their studies and researches. The manuscripts are now being arranged properly and a list will soon be available. It is hoped that a more detailed catalogue will be prepared and made available at no great distance of time.

The Library is one of the richest collections of oriental manuscripts, both in point of number and in point of the value of the works preserved in the collection. The collection contains manuscripts that were the personal property of King

Anup Singh of Bikaner, and there is an entry to that effect in all such manuscripts. Then there are manuscripts that belonged to or that were purchased by a great Pandit of his time named Maṇi Rāma Dīkṣita. Many of the manuscripts belonged to the famous Saṃnyāsin named Kavīndrācārya. There are copies of many rare and valuable manuscripts in the collection and a few for which no copy or only fragmentary copies are available elsewhere. The collection is especially rich in Classical Sanskrit, Music, Dharma S'āstra and Mantra S'āstra.

There is a work called PRATINAIṢADHA. In the History of Classical Sanskrit Literature by M. Krishnamacharya, there is the following entry about the work. "Pratinaiṣadha is a poem by Vidyādhara and Lakṣmaṇa, composed in Saṃvat 1708, during the reign of The Moghul Emperor Shah Jahan." The information is taken from Bhandarkar's Report II (1907). In the Bikaner collection there is a work called Pratinaiṣadha with a commentary of it by the author himself. The author is Nandanandana. The colophon runs as follows: iti s'rī nandanandanakavikṛtau naiṣadhakāvye prathamaḥ sargaḥ." In the margin is added mahā to be inserted before kāvye. At the end of the sargas, just as in the Naiṣadha of S'rī Harṣa, there is a stanza mentioning the name of the author. At the end of the first sarga there is the following stanza:

yam kṛṣṇā samajījanad budhakavim nandābhidhañ cārjunād
vidvadvṛndvakirīṭavandyacaraṇadvandvāt sutam bhartṛtaḥ
tenāsmin niṣadhendrasundarakathākhyālaṅkṛte 'yam mahā-
kāvye 'gāt prathamaḥ s'ubhārthasubhagas'loko 'tha sargo mahān.

At the end of the third sarga, the colophon adds the information that the Kāvya is suddhādhārāṅka. The colophon is: "iti s'rī nandanandanamahākaviviracite pratinaiṣadhe mahākāvye sudhādhārāṅke haṃsadūtanāmā tṛtīyaḥ sargaḥ." From the end of the third sarga, the colophons add also the name of the sargas. Thus the names of the following sargas, namely from sarga 4, are: bhaimīvarṇana, s'acīs'ānavyāja, bhaimīdārḍhyavarṇana, bhaimīvarṇana (here there is a break in the manuscript and the end of the 8th sarga is missing), bhīmajānalasaṃvāda, svayaṃvarāḍambaravarṇana, naiṣadha-varṇana, rājavarṇana, pañcanalīnirūpaṇa, devavaradāna, nala-bhīmajāmaṇḍana, rājadharmanirūpaṇa, kaliyugapraves'a, bhīma-jāsambhoga, suryodayanirūpaṇa, ṛtuvarṇana, vipadāgama and niṣadhapatyullāsa. Thus there are twenty-two sargas. Then at the end of the work there are the following verses:

yattāto 'rjunasaṃjñako madhubhido bhakto virakto vas'ī
kṛṣṇā yajjananī vinītividuṣā tenaiṣa sargo mahān
dvāviṃas'aḥ kavipaṇḍitena racite nandena yāto maha-
kāvye 'smin nanu pūrṇatām niṣadhapollāsābhidhas tanmaye.

etad vai pratinaiṣdhābhidhamahākāvyam mayā bālyato
nandākhyena kṛtam prapañcarahitam pas'yantu santo budhāḥ
aṅgīkṛtya paṭhantu kiñcana mayā yad duṣṭam atreritam
tat te 'rhanti gabhīracittacaritāḥ kṣantum dayārās'ayaḥ.

vande 'ham prathamam khalam bhayavas'ād doṣārjane kovidam
pas'cāt sajjanam ānamāmi s'irasā prītaḥ pratītārthinam
doṣotsāraṇatatparam paraguṇādānodyatam sarvadā
sādhur bhūtalapālanandana iti khyātābhidhāno bhuvi.

s'rīmat sāhajahābhidhānanṛpatau bhūmītalam s'āsati
s'rīmadvikramabhūparājyasamayād vasvabhrahar-
yacyutaiḥ (?)
gaṇye 'bde makarasthite dinakare s'ukle ca pakṣe
tithāv
aṣṭamyām ravivāsare viracitam nandena kāvyam nu
idam.

brahmes'ākṣimitaiḥ s'ataiḥ s'ubhalasannānāvidhārthair
idam
padyānām sahitam manojñaviṣayaiḥ sargais tathā
bhūṣitam
dvāviṃs'apramitair nalīyacaritaiḥ saṃveṣṭitam mañ-
julam
kāvyam s'ri pratinaiṣadhābhidham alaṅkāram vidhattām
satām.

Both on the front and the back of the manuscript there is written in very bold and clear hand: " sarvavidyānidhānakavīndrācāryasarasvātīnām pratinaiṣadhapustakam ". This is found on all the manuscripts that belonged to the collection of Kavīndrācārya. The first leaf is broken and so the first few verses have been affected. Folios 88, 89 and 90 are missing. Folio 189 is again followed by folio 180, there being a mistake in numbering. Thus there are ten folios more than what the last folio-mark denotes.

There is a commentary on this work by the author himself. It is called bhāvārthavidyotana. This manuscript also belonged to Kavīndrācarya. The colophon at the end of the first sarga is: " iti nandanandanakaviviracite bhāvārthavidyotane haṃsamokṣo nāma prathamaḥ sargaḥ." The commentary begins: Om svasti s'rī gaṇes'āya namaḥ. s'rī dakṣiṇāmūrtaye namaḥ.

giripatitanayāṅghrau bhaktibhāvodbhavācchā
ditijavaras'iro'vacchedavicchedadakṣā
nijavadupanatālīkāmanāpūrtinītir
gaṇapanayanayoḥ sā pātu naḥ kāpi rītiḥ

Then after two more verses, the commentary starts: athātra prathamato granthakāro mahākaviḥ s'rīmannandanandanābhidhānaḥ s'iṣṭācāraparamparāprasaṅgasaṅgatam nirantarāyagranthasamāptipracārakāraṇībhūtam s'iṣyas'ikṣānimittakam mahākāvyalakṣaṇībhūtam ca trividham maṅgalm upadars'ayati —athāpi ityādibhis tribhiḥ padyaiḥ.

The commentary is a very elaborate one and the author enters into abstruse discussions on very minute details of S'āstraic intricacies. Both the Kāvya and the commentary are equally scholarly and the Kāvya is in every sense of the word a pratinaiṣadha (a rival to the Naiṣadha).

BHṚGUVAṂS'A is another mahākāvya found in the collection. There are nineteen sargas in the Kāvya. It deals with the story of Paras'urāma, tracing the descent from Bhṛgu. I give below the colophon at the end of the first sarga: "iti s'rīmad akhilamahīmaṇḍalamaṇḍanāyamāna-s'rīmadavinās'ipar a s' u r ā-maprasādaparipräptamahābhāgyodaya-dvijādhirāja-sāmpājīpa-ṇḍitapratāparājaviracite bhṛguvaṃs'e mahākāvye tadubhayakāmakrīḍānuvarṇanam nāma prathamaḥ sargaḥ. As in the pratinaiṣadha, there is a verse at the end of the Sargas written by the author himself in which he gives his name. The verse at the end of the first sarga is as follows:

kṣoṇīmaṇḍalamaṇḍanam bhṛgukulālaṅkārapādāmbhuja-
dvandvārādhanasambhramaikarasikeṇāryeṇa suprematah
tena s'rīvarapadmanābhatanayenaivam svayam nirmite
kāvye 'smin bhṛguvaṃs'anāmani s'ubhe sargas tv abhūd
ādimaḥ

The work begins as follows: s'rī varadamūrtir jayati. Om namaḥ paras'urāmāya.

bhṛgukulajaladher nidhiḥ kalānām
vibudhajanopakṛtau kṛtāvataraḥ
sa bhavatu jagadutsavāya rāmo
dvijapatir abhyudito manobhirāmaḥ

yatra kṣatrakulena cāpalakṛtā sadyaḥ pataṅgāyitam
yat sahyācalamaulimālilalitākāram sphurat sarvataḥ
candrārkaprasarāpasāraniratam yat kiñcid ekam param
jyotiḥ samprati jāmadagnyam anis'am toṣāya bhūyān mama.

tasya s'rīcaraṇadvayābjaniratam khyātaikasārasvatān
āryān jñānataraṅgiṇījalabharadhvastaikajāḍyadrumān
sāmpājīprathitaḥ pratāpanṛpatiḥ kāvyam vyadhatta sphuṭam
s'rīmadbhārgavavaṃs'avarṇanaparam natvā parapremataḥ

This is a Kāvya more or less on the model of Kālidāsa's Raghuvaṃs'a, and perhaps in selecting the title, the author has imitated Kālidāsa. The style is simple. But the descriptions are rather very elaborate, unlike the works of Kālidāsa. This is, so far as I know, the only copy of the work known, and this is the first time that the work has been noticed.

ABHINAVAKARṆĀMṚTA is a short poem in imitation, as the name shows, of the Kṛṣṇakarṇāmṛta of Līlā S'uka. There are seventy-two verses in the Kāvya. The author is Aṇṇayārya. The following is the openning verse:

saubhāgyam tridas'avrajasya vibhavasthemā ratīs'as'riyām
ais'varyam s'is'irāṃs'uvaṃs'ajanuṣām ālambanam yoginām

nandānandanidānam astu puratas tad vastu . . . priyam
kiñcid gopakis'ora . . . krīḍānigūḍhās'ayam.

The work ends as follows after 72 such verses :

iti bukkapaṭṭaṇamahāmbudhīndunā
tanayena tātaguruveṅkaṭāmbayoḥ
padavākyamānapadavīpaṭīyasaḥ
sahajena veṅkaṭaguroḥ kṛtakratoḥ

kṛtir aṇṇayāryaviduṣā vinirmitā
stutir īs'ituḥ s'rutisudhātaraṅgiṇī
kṛtinām mude 'stu niravadyamādhurī-
suṣamādhurīṇapadabandhabandhurā.

There is a small work called the GOPALAVILĀSA by Madhusūdana; there is also another small work called GOVINDAVILĀSA by Bhoja son of S'rīmalla.

Another small work to which I wish to draw attention is one named JAGADVIJAYACCHANDAS. There are two works of the same name, one is laghu and the other is bṛhat. The manuscripts belonged to the collection of King Anupa Singh of Bikaner as the entry on the cover sheets show. The works form a sort of Eulogy of a King. There is a commentary also for both. The longer works begins : jaya jaya caṇḍadyuti jaya caṇḍa plutaripucaṇḍa bhraṃs'itacaṇḍa praṇuditacaṇḍa. The smaller work begins: jaya jaya dhīna. The commentary on the longer one begins :

s'rīgaṇes'am bhavānīs'au natvā ṭīkā viracyate
. . . . . jagadvijayadaṇḍake.

The commentary on the shorter one begins: jaya jaya dhīna. he rājan jaya sarvotkarṣeṇa vartasva. kathambhūtaḥ. dhīnaḥ dhiyaḥ inaḥ sūryaḥ prakās'akatvāt. The commentaries as well as the texts are by Kavīndrācārya. From the name

jagadvijaya, it looks as though the poems are addressed to the Moghul Emperor Jahan Ghir. The poem is in the form of daṇḍakas, very artificial in the selection of words and unintelligible without the commentary.

There is a small work ascribed to Vilvamaṅgala. I am not sure of the Title of the work or the identity of the work. It begins : s'rī gaṇes'āya namaḥ

prārambhe 'ham prathamam athipam's'rīgaṇes'am
namāmi
pūjyam devair jagati ca janaiḥ sarvadā vandanīyam
natvā devīm abhayavaradām s'āradām atra bhaktyā
bhaktānām yā sakalavaradā jāḍyahā yā kavīnām

s'rīvāsudevakṛtabhaktiratiḥ prasiddho
yogīs'varo viditatatattvamatiḥ pras'āntaḥ
muktim padam bhuvi vihāya param pavitram
dvārāvatīm nanu jagāma naman harim saḥ

lakṣmīnivāsa madhusūdana mādhava tvam
devī (?-) prasīda mama buddhibharam pradasva (?)
yasmād aham kila vibho tava bālakelim.
saṃvarṇayāmi satatam praṇipātapūrvam

The work may be more or less identical with the one noticed by Eggeling in the India Office Catalogue under No. 3907 and by Keith in the recent India Office Catalogue under No. 7063. But there are considerable variations. The present work will be useful for purposes of collation and comparison.

ANŪPASIṂHA GUṆĀVATĀRA is a small poetic work in which the great princely qualities of King Anup Singh of Bikaner are described. There are ten sections, each of about ten verses; and in each of them, one quality like valour, generosity and splendour is described.

KARṆĀVATAṂSA or DUṢṬADAMANA is a short poem, which, as the two alternative names show, was written by a court poet of King Karan Singh, father of King Anup Singh of Bikaner and is in the form of a satire on all sorts of wicked persons hanging about the courts of kings in various capacities and professing to follow various avocations of life.

KARṆABHŪṢAṆA is a small work on poetics and is also called after King Karan Singh of Bikaner.

SĀHITYAKALPA DRUMA is a bigger work on Alaṅkāra written by an author who flourished in the court of King Karan Singh and who enjoyed the patronage of that King.

All the above four works show that the tradition of great Hindu Kings patronising scholars and authors continued for many centuries after the time when Sanskrit Literature is supposed to have started on its course of decay. The above four works have a special value to Bikaner; but the interest is not confined to Bikaner. They are good poems and authoritative works on Poetics and are very valuable to all students of Sanskrit Literature.

ANŪPAVILĀSA or DHARMĀMBHODHI is a work on Dharma S'āstra written by Maṇi Rāma Dīkṣita, who was a great scholar in the court of King Anup Singh. Many of the manuscripts in the collection in the Bikaner Palace have been the property of this scholar or have been purchased by him. The first four sheets in the beginning are now missing. The following is found at the end of the section dealing with Ācāra:

> gaṅgārāmātmajo dhīmān maṇirāmo vimuktake
> bhūpānūpamude ratnam ācāram samacīkarat.

iti s'rīmadrāṭhauḍakulamaṅgalāvāsa-sakalavidyāvilāsa-nijakīrtitulitakailāsa-s'rīmanmahārājādhirāja-s'rīmahāra j a s' r ī m a d-anūpavilāse dharmāmbhodhau ācāraratnam samāptam.

Evidently there is something wrong in the colophon. I have reproduced it as it is found in the manuscript. The following, which is correct, is found at the end of S'ālā-pratiṣṭhā :

iti s'rīrāṭhaurakulamukuṭamaṇi-s'rīmahārājādhirājamahārāja-anūpasiṃhakārite dīkṣitamaṇirāmakṛte s'rīmadanūpavilāse dharmāmbhodhau s'ālāpratiṣṭhāprayogaḥ

The following is found at the end of the section dealing with samaya :

s'ivapradam s'rīs'ivadattas'armaṇaḥ
putrasya gaṅgottararāmanāmnaḥ
praṇamya pādam maṇirāmasaṃjñakas
tanoti ratnam samayam satām mude

The following is at the end of vatsarakṛtya :

natvā s'rīraghunāthapādayugalam vighnes'avāṇyos tathā
tātañ cāpi mahāmunim budhasadaḥpūjyam jagadbo-dhakam
rājñaḥ s'rīmadanūpasiṃhakṛtinaḥ kīrtyai mayā tanyate
ratnam vatsarakṛṛtyanāma ruciram prītyai satām sar-vataḥ.

iti s'rīmadrāṭhauravaṃs'acūḍāmaṇi-s'rīmanmahārājādhirāja-mahārāja-s'rīmadanūpasiṃhadevakārite mis'ras'ivadattātma-jamis'ragaṅgārāmātmaja-dikṣitamaṇirāmakṛte anūpavilāse dharmāmbhodhau vatsarakṛtyaratnam samāptam.

Todar Mall, the great Prime Minister of the Moghul Emperor Akbar has written a work on Dharmas'āstra called TOḌARĀNANDA. There is a notice of the work in the History of Dharma S'āstra by P. V. Kane. The notice appears in section 104 (pp. 421 to 23). The description is based on

manuscripts available in the Deccan College Collection. The manuscripts now in the Bikaner Palace collection belonged to Kavīndrācārya, as the notice on the cover sheet shows. I give some extensive quotations from the work, in so far as there are not many manuscripts of the work available.

s'rī gaṇes'āya namaḥ

ekas tuṅgabhujaṅgarājas'ayane s'īrṣopadhānam s'riyas'
cānyat tatparirabhaṇena rabhasād udbhinnaromāṅkuraḥ
anyo ratnakirīṭasīmani paro nīvīm muhuḥ sevate
catvāro 'pi s'ubhās' caturbhuja tava s'reyo vitanvantu naḥ

k a n d a rpāndhyamiladdhiraṇyakas'ipuprāṇes'varīsaṃla-sat-
toṭaṅkaprathamāyakarṣaṇakalānirmāṇakarmojjvalāḥ
prahlādodadhikandalīnavalavahrībhūtalakṣmībhṛtaḥ
santuṣṭyai mama santu s'ātravajitas te kaiṭabhārer bhujāḥ

ramāpatisahodarīm praṇatabhaktasampatkarīm
sphurattaraṇijitnurīm jaḍamaticchidākartarīm
bhavāmitasarittarīm upaniṣadbhavovaikharīm (?)
namāmi parames'varīm pramathanāthas'ātodarīm

kṣoṇīpakṣmalalocanākucataṭīpāṭīrapaṅkacchaṭā-
vellanmauktikahāramadhyavilasatpratyaggarutyayaḥ (?)
dordaṇḍaprabalapratāpamahimapradhmātavis'vodarā
so 'yam maṇḍanamaṇḍanam vijayate s'rī ṭodarakṣmā-patiḥ

yaḥ s'āstrāṇām prathamamukuro jñāninām ekaratnam
dharmādhāro dharaṇivalaye vis'rutaṣ ṭoḍarākhyaḥ
rājā so 'yam nṛpabhagavatīdāsavaṃs'āvataṃso
'vidvatkoṭisphuritamahimā dānasaukhyam vidhatte.

The colophon is as follows :

iti s'rīmatsamastapras'astavirudāvalīvirājamāna-d a y ā d ā-k ṣ i ṇ yādiguṇagrāmanidhāna-s'rīmadgovindapadāravindaniṣya-ndamānāmandamakarandāsvādalubdhamadhupāyamānamāna-sa - nirupamasamarasvīkārasāhasanirantarānantahayahastihem-ahīrādidānakṛtārthīkṛtārthisārthavaconiṣṭhākaniṣṭīkṛtapratha - pārtha-pārasīkādhiṇāthas'rīmad-jalāludina ākbar sāha pratha-māmātya-mahārājādhirāja-s'rīṭoḍaramallaviracite ṭoḍarānande dānavidhānasaukhye dānaharṣaḥ samāptaḥ.

Other volumes contain vyavahārasaukhya, āgamasaukhya, and saṃhitāsaukhya. I give below the first verses from these sections :

s'rīmān haindavapārasīkadharaṇīs'akrasya rājāgraṇī
rājā ṭoḍaramallacaṇḍakiraṇas tīvrapratāpodayaḥ
lokānām atigāḍhadurbhayatamodhvaṃsaya padmotsavān
ātanvan vyavahāranirṇayakaras'reṇim karoty ujvalām.

At the end of this manuscript is seen : saṃva. 1630 varṣe phādgunasudi 11 budhe āgarai nagare s'rī ākbarasāhijalā-ladīrājye likhitam ṭhāharivaṃsugopācalā. This is what is found in the manuscript. I have copied down what was found there. The mention of Akbar as the Hindu Persian King is worthy of note.

yo mlecchāmbudhiviplave nipatitām rājā trayīm trāyate
yo dharmam kalikālaghorakabalād uddhṛtya saṃrakṣati
yaḥ s'āntim vidadhāti bhūmivalaye sarvardhisaṃvardhi-
nīm
so 'mum maṇḍanamaṇḍanam vitanute grantham navam
ṭoḍaraḥ

The above is in the beginning of the section called Āgama-saukhya. The following is from the beginning of the section called Saṃhitāsaukhya :

> yatkīrtyā vijito bhujaṅgamapatiḥ pātālam adhyāsta yad-
> vāṇīnaipuṇamādhurīṣu vijito vācām patiḥ svargagaḥ
> dagdhārivrajayatpratāpas'ikhino dhūmasya lekhā vyadhād
> indau lakṣma sa ṭoḍarakṣitipatir jīyāt samāḥ koṭis'aḥ
>
> tadājñayā jyautiṣasaukhyam etad ārabhyate paṇḍita-saukhyahetoḥ
> triskandhapāraṅgamadaivavidbhiḥ samūlasiddhāntani-baddhayukti.

Evidently this section was written by another under the orders of Todar Mall. The section was written by Nilakaṇṭha Daivajña, as the colophon says. Various other sections are found in other Libraries, like the Calcutta Sanskrit College, and Alwar.

In the field of music there are many manuscripts. King Anup Singh was a great patron of music and many musicians and authors of musical works were entertained in his court.

ANŪPAVILĀSA is a work in seven sections dealing with ṣvara, rāga, prakīrṅaka, prabandha, vādya, tāla and nṛtya. There is another work called ANŪPARATNĀKARA. A third work is called ANŪPĀṄKUS'A. All the three are by Bhāvabhaṭṭa. In the beginning of Anūpāṅkus'a we see the following verses :

> s'rī gaṇes'āya namaḥ ;
>
> janārdanapadāmbhojam karṇarājapadāmbujam
> samyagjñānaprabodhārtham smṛtvā natvā prapūjya ca
>
> ekām mudrām urīkṛtya sārdhaharṣatrayātmikām
> s'rīmadanūpasiṃhasyājñayā granthadvayam kṛtam

eko 'nūpavilāsākhyo 'nūparatnākaraḥ paraḥ
anūpāṅkus'anāmāyam grantho niṣpādyate 'dhunā

s'rīmatsaṅgītarāyeṇa tānayogapravartakaḥ
asmin vicārakāḥ santu sadasadvyaktihetavaḥ

The following is in the third section dealing with Prakīrṇaka in the Anūpavilāsa :

atha prakīrṇakam karṇarsāyanam anākulam
des'īmārgās'rayam vakti s'ārgadevo vidām varaḥ.

s'rī gaṇes'āya namaḥ. dvitīye 'bhihitalakṣṇānā, grāmarāgādīnām svarūpasākṣātkārasya gātṛnirmātṛparatantratvena tatsvarūpajijnāsāyām tadādilakṣaṇaparam prakīrṇakam varṇayitum pratijānīte—atha prakīrṇakam ityādinā.

The colophon in these works are very long. The final verse in the section is :

pratyakṣabharatācāryaḥ kallinātho vidām varaḥ
viprasaṅkīrṇaviṣayaṃ prakīrṇakam avarṇayat.

Then follows the colophon : iti s'rīmadrāṭhoḍakuladinakaramahārājādhirāja-s'rīkarṇasiṃhātmaja-jayas'rīvirājamānacatuḥ - samudramudrāvacchinnamedinīpratipālanacatura-vadānyātis'a - yanirjitacintāmani - svapratāpatāpitārivarga-dharmāvatāras'rī - madanūpasiṃhapramodapramodita-mahīmehendramaulimukuṭaratnakiraṇanīrajitacaraṇakamala-s'rīsāhijahānsabhāmaṇḍanasaṅgītarāja-janārdanābhaṭṭāṅgajānuṣṭupcakravartisaṅgītarāyabhāvabhaṭṭaviracite 'nūpasaṅgītavilāse prakīrṇakādhyāyaḥ tṛtīyaḥ samāptaḥ.

The prabandhādhyāya begins: s'rīmaṅgalamūrtaye namaḥ. s'rī sarasvatyai namaḥ. s'rīgurudevatābhyo namaḥ. s'rīkuladevyai namaḥ s'rījaganmātre namaḥ.

svararāgādikam sarvam gītopakaraṇam yataḥ
nirūpitam pradhānatvād atha gītam nirūpyate

rañjakaḥ svarasandarbho gītam ity abhidhīyate
gāndharvam gānam ity asya bhedadvayam udīritam.

The copy of ANŪPĀṄKUS'A is also incomplete. The following is the beginning of a section of the work.

s'rī gaṇes'āya namaḥ.

āhṛtāya ca dānāya vādyabhāṇḍātmane namaḥ
yasmād akṣarasambhūtir jāyate ghātayogataḥ

vādyam caturvidham proktam rāgāvirbhāvakam dvayam
s'abdāvirbhāvakam teṣu gītidvayavibhedanāt

The following topics are found in the section: iti pātaḥ. iti saṃlekhaḥ. iti dakṣiṇahastavyāpāraḥ. iti vāṃs'ikavṛndam. The section ends.

selukā phallarī s'rāṇas trivalī dundubhis tathā
bherīnissāṇatambakyo bedāḥ syur avanaddhagāḥ

Another section begins: s'rī gaṇes'āya namaḥ.

e oṅ ai auc tathā am aḥ i u ṛ ḷ tathā
hrasvadīrghās tathaite kā khā gā ghā jañau ṭo

After some time there is the statement: iti saptatyadhikas'atam akṣarapāṭhāḥ. This is all in the Vādyādhyāyāya of Anūpāṅkus'ā.

There is another work on music by Bhāva Bhaṭṭa called BHĀVAMAÑJARĪ. It begins:

janārdanapadam natvā kriyate bhāvamañjarī
bhāvena tattvabodhārtham na laghvī nātivistarā.

The manuscript is incomplete.

. There is yet another musical work of Bhāva Bhaṭṭa; its name seems to be ANŪPASAṄGĪTAVARTAMĀNA. The work begins: s'rī gaṇes'āya namaḥ.

s'rīgurum gaṇanātham ca baḍukam sāradāmbikām
pitaram mātaram natvā granthaṇmuttamam (?)

kriyate bhāvabhaṭṭena vartamānapravartakam.

Anūpasaṅgītavartamāna is the name found on the cover sheet. There is no colophon. There are 48 Folios, and about 350 verses.

SAṆGĪTĀNŪPARĀGASĀGARA is another work of Bhāva Bhaṭṭa. There are two copies of the work. One is in an extremely decayed condition and it is impossible even to touch it. Another copy is in a better condition. It has 167 Folios. The work begins:

vedādipraṇavasadṛs'am akhiladhvanivigraham yatprasādāt
s'ruṇvanti sūkṣmamatayas tam anāhatam s'ivam naumi.

sarvavighnaharam s'āntam sarvābharaṇabhūṣitam
sarvasiddhikaram devam natvā grantham karomy aham

vaikuṇṭham pratyaham yanti laksmīnārāyaṇagṛhe
rāgāḥ sarve ' pi gandharvaiḥ saha sarvasukhāptaye

svasvavelām puraskṛtya te rāgā rañjanātmakāḥ
rañjayanti svarūpeṇa lakṣmīnārāyaṇaṁ prabhum

The works ends with the section named s'eṣarāgaprakathana, which is the twelfth section.

Another musical work is ANŪPODḌES'A. It is by raghunātha son of Bhāvabhaṭṭa. The work begins: s'rīgaṇādhipa-baḍuka-s'āradābhyo namaḥ.

tatra svaragatādhyāye prathame pratipādyate
s'ārīram nādasasmbhaktiḥ sthānāni s'rutayas tathā

On P. 6 there is the statement iti svarādhyāyah. The second section begins:

atha rāgakramam cātra kathayāmi samāsataḥ
pañcāmī grāmarāgāḥ syuḥ pañcagītisamās'rayāt.

One colophon is: iti s'rīrāṭhoḍakuladinakaramahārājas'rī anūpasiṃhapramoditas'rībhāvabhaṭṭātmajaraghunāthagosvāmi-kṛtasaṅgītānūpoddes'aḥ samāptaḥ. This is on p. 45. There is another bigger colophon in another copy of the work, where all the details about King Anūp Singh and Emperor Sha Jahan are given.

There is a big work on Music by one of the kings of Mewar, named Maharana Kumbha or Kumbhakarna. He is also called Kālasena. The name Kālasena is found only in this work. His commentary on Jayadeva's Gītagovinda has been printed and there the name is only Kumbhakarna. There is a complete manuscript of the work in Bikaner. At the end of each of the main sections there is a very long colophon, where the author gives various pieces of information about himself. In the introductory portion he traces his geneology. It is a very big work in about 16000 verses, and is hence called ṣoḍas'asāhasrī. The work is known also as saṅgītarāja or Saṅgītamīmāmṣā.

Anūpavilāsa, Anūparatnākara and Anūpāṅkus'a are already available in print for the first two sections in each. The manuscript of Anūpavilāsa does not seem to be different from the Saṅgītaratnākara of S'āṅgadeva with the commentary of Kallinātha. Further details with more extensive quotations will be given on a subsequent occasion.

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ADYAR
8th May 1940

G. SRINIVASA MURTI,
Hony. Director.

MANUSCRIPTS NOTES

K. MADHAVA KRISHNA SARMA, M.O.L.

THE CONTRIBUTION OF THE ADYAR LIBRARY TO OUR KNOWLEDGE OF THE TEXTS AND TEXTUAL DIVISIONS OF THE SĀMAVEDA BRĀHMAṆAS

THE TĀṆḌYA

IT is hitherto a belief among some Vedic scholars that in all MSS. of the text of the Tāṇḍya-mahābrāhmaṇa the divisions are called Prapāṭhakas and that it is only in MSS. of Sāyaṇā's commentary thereon that they are styled Adhyāyas (*vide* Bhagavaddatta, *A History of Vedic Literature*, vol. II, p. 14). There are two MSS. of the text in the Adyar Library to disprove this generalization. In these two MSS. which are written on palm-leaf in Grantha script and bear the shelf-numbers 19. M. 29 and 34. A. 2, the divisions are called Adhyāyas. The constitution of the Adhyāyas in the latter is also an unusual one deserving of critical attention. The Tāṇḍya is usually known to consist of 25 Adhyāyas, *i.e.* Pañcaviṃs'a. (For the different versions of distribution of the text over 25 Adhyāyas cf. the Bibliotheca Indica ed.; Keith, India Office Catalogue, vol. II, part I, 4361; Tanjore Descriptive Catalogue, vol. II, 775 *et seq.*). According to this MS. which divides the text into 5 parts consisting of Adhyāyas numbered 1-10, 1-10, 1-4, 1-3 and 1-3, respectively, it is Triṃs'a. The first ten Adhyāyas agree with the corresponding ones of Sāyaṇā's text (Bibliotheca Indica ed.). The rest are constituted as follows :

Part II. (1) XI.1-5 (B. I. ed.); (2) XI. 6-11; (3) XII.1-6; (4) XII. 7-13; (5) XIII. 1-6; (6) XIII. 7-12; (7) XIV. 1-6; (8) XIV. 7-12; (9) XV. 1-6; (10) XV. 7-12.

Part III. (1) XVI; (2) XVII; (3) XVIII; (4) XIX.

Part IV. (1) XX (consisting of 19 sections instead of 16); (2) XXI; (3) XXII.

Part V. (1) XXIII; (2) XXIV; (3) XXV.

ṢAḌVIṂS'A

According to one version which is represented by a large number of MSS. of the text, the Ṣaḍviṃs'a is divided into 5 Prapāṭhakas. (But cf. Mysore Des. Cat., vol. 1, 138 *et seq.*; Tanjore Des. Cat., vol. II, 780-81: these are MSS. of the text divided into 6 Prapāṭhakas; differences in the constitution of the texts in these deserve notice).

According to another which Sāyaṇa follows in his commentary, it is divided into 6 Adhyāyas. (See Weber, *History of Indian Literature*, p. 69; Bhagavaddatta, *ibid.*, p. 16; in Jivananda Vidyasagara's edition of Sāyaṇa, Calcutta, 1881, the divisions are however styled Prapāṭhakas). A third version which divides the text into 3 Adhyāyas consisting, respectively, of I.1-III.1, III.2-III.12 and IV-V of Jivananda Vidyasagara's edition is represented by the MSS. bearing the shelf numbers 26. G. 17, 19. M. 29 and 19. E. 68 in the Adyar Library. It is worthy of note that in all these three MSS. the divisions are called Adhyāyas instead of Prapāṭhakas (cf. also Madras Des. Cat., vol. I, part II, 58; Keith, India Office Cat., vol. II, part I, 4370).

THE ADBHUTA

The extent of the Adbhuta which has been generally characterized as an apocrypha, is usually known to be the last Prapāṭhaka

of the Ṣaḍviṃs'a; but there are MSS. evidencing the existence of two more versions of this. According to one of these versions which is represented by the Adyar Library MS. 41. B. 81, only Khaṇḍas 11 and 12 of the last Adhyāya (section V. 11-12 of the Calcutta ed. of the text) form the text of the Adbhuta. In this MS. it is contained after the colophon इति षड्विंशं ब्राह्मणं समाप्तम् and has at the end the colophon: इत्यद्भुतब्राह्मणम्. (Cf. also Die Handschriften-Verzeichnisse Der Königlichen Bibliothek zu Berlin, Erster Band, 288). In Adyar 26. G. 17 the third, the last, Adhyāya ends with section 17 (V. 10) and does not contain the two Khaṇḍas at all. The Adbhuta is thus not regarded as part of the Ṣaḍviṃs'a in both these MSS. In the Calcutta edition there is no Sāyaṇa for the last two sections. (See Bhagavaddatta, *ibid.*, p. 16; but cf. Keith, India Office Cat., vol. II, part 1, 4372).

According to the other version represented by an Oriya MS. of the Adyar Library, bearing the shelf-number 33. C. 7, the Adbhuta consists of the last two (4th and 5th) Prapāṭhakas except Khaṇḍas V. 11-12 which are not contained herein also.

The text of the Adbhuta has been published by Weber in Zwei Vedische Texte Über Omina und Portenta (1859).

THE MANTRA

The Mantrabrāhmaṇa consisting of two Prapāṭhakas of 8 Khaṇḍas each has been published by Satyavrata Samasrami, Calcutta, 1892. In Adyar 19. M. 35 the two Prapāṭhakas are divided into 14 Khaṇḍas, Khaṇḍas 4 and 5 of the first Prapāṭhaka and 7 and 8 of the second of Samasrami's edition being given as Khaṇḍas 4 and 7 respectively. In 33. C. 29 also, which is a MS. of Sāyaṇa on this, the Prapāṭhakas are divided into 14 Khaṇḍas, Khaṇḍas one and two of the first and 6 and 7 of the second being given as Khaṇḍas 1 and 6 respectively. (See Keith, India Office Cat., vol. II, part I, 4348; Mysore Des. Cat., vol I, 127 *et seq.*)

THE DEVATĀDHYĀYA OR THE DAIVATA

The text of this Brāhmaṇa published by Jivananda Vidyasagara, Calcutta, 1881, consists of 3 Khaṇḍas. The Adyar Library MSS. 40. B. 57, 19. N. 38 and 41. B. 63 contain besides some additional matter (ऋषीणां विषयज्ञो यः शरीराद्विमुच्यते etc.) at the end of the 3rd Khaṇḍa, a 4th Khaṇḍa beginning with अथ सावित्र्यङ्गानि व्याख्यास्यामः। (Cf. also Mysore Descriptive Cat., vol. I, no. 120).

THE ĀRṢEYA

Sāyaṇa divides the text of the Ārṣeya into 3 Prapāṭhakas consisting, respectively, of 28, 25 and 29 sections (82 on the whole; see Samasrami's ed., Calcutta, 1892). In Adyar 19. N. 38 and 26. G. 17 it is divided into 81 sections numbered consecutively. (Cf. Madras Descriptive Catalogue, vol. I, part II, 58. For the recension of 6 Adhyāyas see Keith, India Office Catalogue, vol. II, part I, 4345; Mysore Des. Catalogue, vol. I, 68 ff.).

THE VAṂS'A

In Adyar 19. N. 38 the Devatarpaṇa देवान्यथापूर्वं तर्पयिष्यामोऽग्निस्तृप्यतु ब्रह्मा सोमः शिवः प्रजापतिः etc., is contained as the first Paṭala. (Cf. Madras Des. Cat., vol. I, part II, 65).

In the India Office Catalogue, vol. II, part I, p. 53, Prof. Keith observes: " The insertion of this section as a fresh Paṭala of the Brāhmaṇa is found in other MSS.; cf. Madras Catal., I. 124, 125; Deccan Coll. Catal., I, 132, where the unsupported claim is made that the Tarpaṇa is an integral part of the Vaṃs'a Brāhmaṇa, although not included, as being too easy, in Sāyaṇa's commentary ".

BHĀGAVATA KṚṢṆA KAVI'S S'ARMIṢṬHĀYAYĀTĪYA

On p. 638 of Aufrecht's Catalogus Catalogorum there is the following entry regarding this work :

" शर्मिष्ठायया।ति nāṭaka, by Bhagavata Kṛishṇa Kavi. Rice 264. Mentioned in Sāhityadarpaṇa, p. 195."

There is a MS. (9. C. 80) of Bhāgavata Kṛṣṇa Kavi's S'armiṣṭhāyayātiya in the Adyar Library. From the introductory portion it is known that this poet was a contemporary of Mahārāja Kṛṣṇarāja Oḍayar 111 of Mysore. This contemporaneity is established by another of his works also, namely, the Kṛṣṇarājābhyudaya in which he depicts the greatness of his royal patron. (See Krishnamachariar, *History of Classical Sanskrit Literature*, p. 275, note 200 ; but cf. p. 650, footnote 1.). As the Sāhityadarpaṇa has to be dated in the 14th century, the reference in it to a S'armiṣṭhāyayāti cannot be to the play by Bhāgavata Kṛṣṇa Kavi. Further, Vis'vanātha refers to an Utsṛṣṭikāṅka and not to a Nāṭaka (see p. 435, Jivananda Vidyasagara's ed., Calcutta, 1884) ; but the work of Bhāgavata Kṛṣṇa Kavi is a Nāṭaka in 5 acts. It begins as follows :

श्रीगणपतिशारदागुरुभ्यो (नमः) । श्रीलक्ष्मीनृसिंहाय गुरवे नमः ॥

सुमुखय (ति) विधिवशाद्विमुखीभूतामपि श्रियं सततम् ।
सुमनःप्रमुखं तमहं सुमुखं प्रणमामि सिद्धिबुद्धिसखम् ॥ १ ॥
कृतवसतिमुत्तमाङ्गे विनोदयन्व्याजतो वियत्सरितम् ।
वामाङ्गीकृतगिरिजः स राजमौळिः श्रियेऽस्तु सदा ॥ २ ॥

नान्द्यन्ते सूत्रधारः—(नेपथ्याभिमुखो भूत्वा) आर्ये इतस्तावत् ।

(प्रविश्य) नटी—अज्ज को णिओओ (आर्य को नियोगः) ।

सू—आर्ये सकलदेशाधीशशेखरमणिप्रचालकविश्राणनकीर्तिर्महीवलयवलय-महामणिभूतं महीशूरनगरमावसत्कृष्णराजम. ाराज इदानीं स्वकुलदैवतस्य श्रीकण्ठस्य चैत्रोत्सवसन्दर्शनाय भूकैलास इति प्रसिद्धां गरळपुरीमध्यास्ते ।

सम्मिळिताश्च देशान्तरेभ्यो विद्वज्जनाः । तदद्य भागवतनारायणनन्दनेन कृष्णेन कथितभूमिकं शर्मिष्ठाययातीयं नाम नाटकं प्रकाशयितुमुद्युक्तोऽस्मि ॥

MURĀRIPAÑCIKĀ AND NĀRĀYAṆABHAṬṬA: NEW LIGHT ON THE RELATIVE CHRONOLOGY OF ĀṆḌAPIḶḶAI AND SUDARS'ANASŪRI

The concluding portion of Viṣṇubhaṭṭa's Pañcikā on the Anargharāghava, wanted in the only edition of it by Chakravarti Ayyangar and Narasimha Sastri, Telugu script, Mysore, 1905, is extracted below from the Adyar Library MS. bearing the shelf number 24. C. 21. In the above edition the commentary abruptly ends with सीमन्तयन् विभाजयन्—एकस्यैव जलधेर्दक्षिणत्व followed by the editorial remark: एतावानेवायं ग्रन्थ उपलब्धः. From here the Adyar MS. continues as follows:

दक्षिणत्वपश्चिमत्वव्यपदेशः स नैरृतस्पर्शनेन तथा प्रतीतेः । जलधी इति द्विवचनेनैकस्मिन्नप्यनेकप्रतीतिसंपादकं सेतुमुक्तम् । निर्मित इति । उडुपवदुपरिस्थापनात्तु बद्धः । तलादारभ्य कृत एव बद्धो भवति । एवं त्रिपाद्याभिषेकभूमण्डलावलोकनाख्यधर्मरूपाण्यानुषङ्गिकफलान्यभिधायेदानीं सर्वलोकरक्षणाख्यं प्रधानफलञ्चाह कृतश्चेत्यादि । उपसर्गो बाधः । कल्पान्तेऽपि बाधः परिहृत इति वा योजना । तस्य मुक्तत्वेन रूपान्तरेणाप्यनुत्पत्तेः । इदं प्रधानोपसर्जनफलोपसंग्रहरूपत्वादुपसंहारो नामाङ्गम् । तदुक्तम्—फलाप्तिरुपसंहार इति ; आप्तुराप्तिकथनं समुन्मीलदित्यादि । मकरन्दैः शब्दार्थशक्तिविशेषै रसैश्चोपचिन्वन्तु संवर्धयन्तु । सर्वदा साहित्यश्रवणं सिद्ध्यतीति भावः । जनः श्रोता परिमळं लक्ष्यव्यङ्ग्यादिशब्दार्थशक्तिरूपम् । गम्भीर इति विमर्शनक्षमत्वमाह । अविमृश्यकारिणो दूषणं यथा दुःखहेतुस्तथा स्तुतिरपीति गुणशब्दप्रयोगः । देवस्येत्यादि । वीरयशोरसायनमजरामरत्वसंपादनमौषधं तद्रूपो

मधुस्यन्दः क्षौद्ररसस्यैकस्यन्दः । प्रायो हि रसायनेषु माक्षिकप्रचुरता भवति । औषधं विजिह्वारसमिति वा मधुशब्दप्रयोगः । शष्कुली तदाकारत्वात् । अवगाही तद्ग्राही तद्ग्राह्य इति भावः । गुणः शब्द आकाशस्य । गुणः कवीनां शब्दः —काव्यमिति यावत् । काव्येनैव हि यशस्थैर्यं भवति । काव्यस्य रसायनत्वात् । तदुक्तम्—आदिराजयशोबिम्बमादर्शं प्राप्य वाङ्मयम् । तेषामसन्निधानेऽपि न स्वयं पश्य नश्यति ॥ इति । यावत्त्रिस्रोतसोऽवस्थानं तावत्काव्यं विजृम्भतामित्यर्थः । श्लोकद्वयं शुभाशंसकत्वात्प्रशस्तिर्नामाङ्कम् । तदुक्तम — प्रशस्तिः शुभशंसनमिति । श्रीमुक्तिनाथसूनुविष्णुविरचितायामनर्घराघवव्याख्यायां पञ्चिकायां सप्तमोऽङ्कः ॥ श्रीगुरवे नमः । शुभमस्तु । मद्गुरवे नमः ॥

The Pañcikā helps us to fix a lower limit to the date of Aṇḍapiḷḷai—the illustrious commentator on the Āpastamba Dharma and Gṛhya Sūtras. It quotes him authoritatively (p. 107 of the ed.) and is in its turn quoted on Pāṇini 4. 4. 102 in the Prakriyāsarvasva by Nārāyaṇabhaṭṭa who flourished in the end of the 16th century; Āṇḍapiḷḷai must therefore be sufficiently earlier than Viṣṇu and Nārāyaṇa. In his Preface to the Āpastambagṛhyasūtra, p. 3, Mysore G.O.L. Series No. 1, Mahadeva Sastri places Sudars'anasūri in the first half of the 17th century. In the India Office Catalogue, vol. II, part 1, pp. 198-99, Prof. Keith has the following descriptive note on Āṇḍapiḷḷai's Gṛhyaprayoga.

"Tālavṛintanivāsin's Gṛhyaprayoga, an exposition of the Āpastamba-Gṛhyasūtra, based on the commentary, Tātparyadars'ana, of Sudars'anārya. . . . . . . The Kapardi-kārikā cited may be taken at second hand from Sudars'anārya."

It has to be observed that if a 17th century date is assignable to Sudars'anārya, Tālavṛntanivāsin could not base his work on the former's Tātparyadars'ana, nor could he take the Kapardikārikā at second hand from the latter.

OUR EXCHANGES

The Adhyātma Prakās'a.
The Amṛta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute, Poona.
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The Cochin Government Archæologist, Trichur.
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The Kalaimagal.

The Karṇāṭaka Historical Review, Dharwar.

The Karṇāṭaka Sāhitya Pariṣat Patrikā.

Le Monde Oriental, Uppsala, Sweden.

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The Monumenta Nipponica, Tokyo, Japan,

The Mysore Archæological Series.

The Nāgarī Pracāriṇī Patrikā, Benares City.

The New Indian Antiquary, Poona.

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The Oriental Literary Digest, Poona.

The Philosophical Quarterly, Amalner.

The Poona Orientalist.

The Prabuddha Karṇāṭaka, Mysore.

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The Vis'va-Bhāratī Quarterly, S'āntiniketan.
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The Z. D. M. G.

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॥ श्रीशंकरगुरुकुलपत्रिका ॥

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GRATEFUL HOMAGE TO DR. BESANT

वेदे संजातखेदे मुनिजनवचने प्राप्तनित्यावमाने
संकीर्णे सर्वधर्मे सति तदनुगुणे निष्प्रमाणे पुराणे ।
श्रौते स्मार्ते च शास्त्रे कलिकलुषवशान्नास्तिवादे विवादे
धर्मत्राणाय या ऽभूदिह जयतु सदा सा सुवाणी वसन्ता ॥ १ ॥
सौषा महाप्रभावा भारतमातुः प्रिया हि सत्पुत्री ।
कारुण्यामृतमूर्तिः कैर्नात्र स्तूयते वसन्तार्या ॥ २ ॥
सर्वेषु देशकालेषु सर्वेभ्यो भद्रकारिणी ।
वरसूक्तिर्वसन्ताया वर्धतामभिवर्धताम् ॥ ३ ॥

G. SRINIVASA MURTI

DR. BESANT'S MESSAGE FOR WARTIME [1]

(Written in relation to the last War, but true today)

The Dilemma of Thinking People

MANY difficulties have been and are experienced by thoughtful and earnest people as to the right inner attitude which should be taken as regards the present War. The sincere Christian feels puzzled as to how to reconcile his duty to his country, recognized as his duty by an instinct more powerful than his religious belief with the principle of non-resistance laid down by the Founder of his faith. Some, who have philosophically accepted this principle, like Tolstoy, boldly apply it nationally as well as individually, and dream of a "martyr Nation" which, unarmed and defenceless, should acquiesce in its own

[1] From *The Theosophist*, with kind permission of the Editor.

subjugation, and unresistingly permit itself to be subdued and enslaved. They would definitely permit murder and theft to go unpunished within their borders, as they would allow armed force to invade their shores, and would carry out to the uttermost the principle laid down by earth's greatest Teacher: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love."

Those who hold this view and are willing to put it into practice are obviously more rational than those who, rejecting the principle of the relativity of ethics in theory, are not the less practising it, while maintaining the absolute nature of Right and Wrong. The majority of average men and women do not trouble themselves about intellectual consistency, and are content to "muddle through" life, to adopt at any given moment the theory which fits their instinctive action, or even to act without any theory at all.

The Relativity of Ethics

Instructed Theosophists recognize, of course, the relativity of ethics, the only theory consistent with evolution, and see that "right" is that which works with the divine Will in evolution, while "wrong" is that which works against it. Knowing that, in any human society, there will be souls at very different stages of evolution, they will realize that the wisest and best should try to embody in the criminal laws the highest morality which the lower types of average men and women will accept, as conformable with their own practice, and which, for the common comfort, they are prepared to enforce. Children will be taught this code, and it will be generally observed without undue strain. A criminal code only embodies the morality of the less evolved average man, and forbids the things which he is

not inclined to do—murder, theft, and the more palpable forms of violence and swindling. Types which are still inclined to savagery are not allowed to trouble the order of society, but are restrained, or punished—generally in unwise and unintelligent ways, which do not improve them.

There Are Good Citizens

Now so far as such offenders go, most people would agree that society should not allow itself to be ridden over roughshod by them, and that if one of them is committing a crime, it is the duty of the good citizen not to be neutral, but to interfere with the criminal and to rescue the victim, if some agent of the law is not before him in the task. If a man sees a woman or a child being cruelly ill-used, he will interfere, and use such force as is necessary to save the helpless from violence. To stand aside and allow the ill-usage to go on would stamp the passer-by as a bad citizen.

On the other hand, if he saw two ruffians fighting over the possession of some object, he might leave them to settle their dispute in their own way, without feeling that he had failed in his civic duty.

Within the small areas of Nations these duties are fairly well agreed upon, and the duty of the good citizen to preserve the peace, to help in its preservation, and to maintain the social order, is recognized. It is seen that to permit violence, to permit the brutal use of strengh, to override right, would be to allow society to retrograde into barbarism. To be neutral in such conditions is a social crime.

Why Not Good Nations?

But where international relations are discussed, much difference of opinion is found to exist. International morality

cannot as yet be said to exist. There is no moral code recognized by Nations in their relations with each other; the strong bullies the weak, robs, annexes at its will. Nations do not interfere with each other when a powerful Nation crushes a feeble one and enforces its will upon it for its own gain; if it is one today, it is another tomorrow. "National security," "necessity for expansion," and similar phrases cover unwarrantable aggressions, indefensible injustices. No Nation's hands are clean. When Prussia, the big bully, beat little Denmark and stole Schleswig-Holstein, Europe looked on indifferent, remained neutral, and felt no shame in remaining so. When Belgium allowed the Congo atrocities, and Germany murdered the Hereros, Europe remained silent and neutral. When Austria stole Bosnia and Herzegovina, Europe remained neutral; and no one interfered with Britain in the Soudan, with Italy in Tripoli, with France in Morocco.

[To bring this up to date, it may be added that no one interfered with Germany in the persecution of the Jews, and in the violation of Austria and Czechoslovakia; no one interfered with Italy in the rape of Abyssinia and Albania; no one interfered with Japan in her savagery in China.—ED.]

A Beginning of International Morality

The first gleam of international morality has appeared in relation to Belgium. Here we have a clear case of certain Nations guaranteeing the neutrality of a small and weak State, which acted conveniently as a buffer; France had respected it in 1870, to her own great disadvantage, and Britain had many ties with the little State. Most fortunately, a definite step was taken towards the recognition of international morality, when Britain drew her sword to defend the treaty which guaranteed the safety of Belgium. The act is specially

valuable, because at that time it did not seem that Britain was in danger if she stood aside ; Germany's plots and her far-reaching schemes had not then been unveiled, and Britain did not realize that when France was crushed, her turn would follow. So that her action was a proclamation that she would stand by her signature, and would not remain neutral when a treaty which bore it was torn up. [Today this applies to Poland, Norway and Holland also.]

How It Might be Fostered

Then arose another question ; the Hague Conventions had come into existence while Europe was at peace. The sanctity of a Nation's signature was on one side in the balance and War on the other. The decision, in this case, was offered to America. Would she defend her signature or not ? No, was the answer. And international morality received a set-back. I do not think America was particularly to blame, for international morality is not yet recognized, and to defend public faith with the sword is, we must admit, a new thing. All Nations have torn up treaties when they were inconvenient, and Britain's stand was a new departure in internationalism.

It arouses a hope that, after the War, the more civilized Nations determine to establish an international law, which they will uphold, as all law at present must be upheld, by force against the criminal who disregards it. An international police, at the disposal of an International Court, will mark a distinct advance in international morality. We may hope that some day the Nations will recognize as regards each other that which society now recognizes within the national pale, that the good citizen ought not to remain neutral when might over-rides right.

But even less than this, the recognition that a treaty at least must be observed, will be a step forward, if the Nations

are not yet prepared to protect the weak, where protection has not been pledged. Even to be ready to defend the pledged word would be an advance from the present unmoral condition, a step out of the barbarous state of international ethics —or the want of them.

In a War of Opposing Ideals

Another question as to neutrality has arisen with regard to this particular struggle. In most wars there is not much to choose between the combatants ; they are but too often like the two ruffians struggling over some object which each covets, as to whom the good citizen may remain neutral without breach of civil duty. They want a market, or a piece of someone else's land, or a sphere of influence, or a mining concession, or a port, or a stronghold. Whichever wins, humanity will not be much the better, or the worse ; evolution will not be quickened or retarded.

But in this War, it is quite otherwise. In this War, great principles are battling for the victory, opposing ideals are at stake, evolution either goes forward or receives a distinct set-back. If the Allies triumph, liberty, the independence of Nationalities, the faith of treaties, justice and the right of human beings to live at peace and free, will all triumph with them.

[Dr. Besant expected among other readjustments, as a result of the last war, that India would become a Self-governing unit in a great Empire, would escape from autocracy, and would enjoy freedom. Then in the world autocracy would have been crushed, and liberty secured.]

But if Germany triumphs—she cannot triumph—then autocracy will triumph with her, and she will impose her authority on the world, enthroned on the ruins of human

liberty. She will have inaugurated savagery in warfare, and have vindicated her theory of frightfulness to non-combatants on land and of piracy at sea. The evils which the world has grown out of will be re-established with her, cruelty and brutality will be proved to be the best policy. The mailed fist will strike down freedom, and the jack-boot trample down all hope of liberty.

We had in our own Theosophical Society an example of the methods of Germany before they were displayed on the great stage of the world. The denial of liberty, the unscrupulous plotting, the resort to the most outrageous lies, the clever misrepresentation, the hatred of England, the effort to impose German views and authority, the underhand action in many countries simultaneously, in America, Italy, England, Scotland, France, Switzerland, Russia. To pull down and destroy The Theosophical Society was to destroy one of the great forces working for progress in the religious world, and the whole work of Germany has been aimed at checking evolution and setting back progress. The powers that have obsessed the German Nation have worked in every department of human thought, degrading science to the demoniacal labour of inventing new machines for human torture and for making war more cruel than it has ever been.

No One Should be Neutral

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side.

EDITORIAL NOTE

THE ANCIENT INDIAN CIVILIZATION SERIES

WHEN the Adyar Library considered the scheme of publishing the Series, it was not anticipated that the international situation would grow so serious as it is at present. Considering the present position, it is better that such a big scheme be not undertaken at this moment. The scheme has not been dropped. Since the scheme is expected to have world-wide appeal, it is necessary to enlist the sympathy and co-operation of persons in all the countries of the world. Under conditions now prevailing in the world it is not possible. As soon as happier conditions are restored, the scheme will be taken up. It is only a general scheme that has been prepared. The details have yet to be considered and worked out. It may be necessary even to constitute a new Editorial Board.

For us, who are Theosophists, the War is but the inevitable forerunner of a great change in civilization, the dying throes of a civilization based on conflict, on competition, of which War is the supreme embodiment, the birth-throes of a new civilization, based on peace, on co-operation, of which Brotherhood is the informing spirit. The old civilization is going down in blood, as is fitting; for has it not been based on the oppression of the weak by the strong, the exploitation of the coloured races by the white? Has it not had its base washed by the waves of poverty, of misery, of starvation, and has not every civilized country had its submerged classes? Older civilizations perished by the practical denial of the Law of Brotherhood, and this is going the same way. But we can look beyond it to a fairer future; the western sky is red with the setting sun of a dying civilization; the eastern sky is beginning to redden with the dawn of a New Day.

A.B.

A SANSKRIT LETTER OF MOHAMED DARA SHUKOH

THE following is a letter by Mohamed Dara Shukoh, son of Shah Jahan and half-brother of Aurangazeb, written to Goswāmi Nṛsiṃha Saraswati, as noticed in lines eleven to thirteen of section (24). This is more an address than a letter. The MS. of this letter is deposited in the Adyar Library and bears the Shelf number XI. D. 4. It is noticed in the Library catalogue Vol. II published by me in 1928 on page 2 *(b)* under *Padyakāvyas*. There is a copy of it in the Library of the Royal Asiatic Society of Bengal, entered as No. 3111 in their recent descriptive catalogue, Vol. IV. There is a short note on it in the Preface to the catalogue of the Library of Kavīndrācārya published in the Gaekwad Oriental Series as No. XVII. There is also a copy in the India Office Library (See Catalogue of Eggeling No. 3947). The Manuscript is also described by Rajendralal Mitra in his notices of manuscripts under No. 4028. The letter is not a part of *Kavīndrakalpadruma* as noticed in these places.

I am here printing the text exactly as it is found in the manuscript. I have been able to compare it with the copy in the Library of the Royal Asiatic Society of Bengal and I will give the variant readings in foot-notes to be published in the next issue. I am also suggesting certain improvements in reading; the text, as it is, is very corrupt. In the next issue I will also give an English rendering.

The manuscript bears the date 1805 Saṁvat (1748 A.D.). Evidently this cannot be the date of the letter since Dara Shukoh died nearly a century prior to that. This must be

the date of the transcription or more probably the date given should be Saṁvat 1705 (1648 A.D.), if it is Dara Shukoh's date.

The manuscript in the Library of the Royal Asiatic Society of Bengal ends with *namaskārāḥ santi* at the end of section (24) and the manuscript in the India Office ends with *rucirataravacanaracanasamuccaraṇa* in Section 2. The manuscript in the Adyar Library contains some more matter and mentions a letter from *Sāhajīka* also in the last Section.

The letter of Dara Shukoh must have ended with Section (24) exactly where the manuscript of the Royal Asiatic Society of Bengal ends. The remainder must be another letter by one Rāmānuja and mentions a letter from Sāhajīka, who may be the Raja of Tanjore named Sāhaji. These names appear in the last section. Sāhaji's date is given as 1684 to 1711 A.D. Or it may also be Shah Jahan (1628-1658 A.D.) The 1805 Saṁvat does not fit in here also. Since the date appears at the very close and not at the end of Dara Shukoh's letter, it is more reasonable to assume that the date, Saṁvat 1805 is the date of transcription and there is no need to alter it to 1705 Saṁvat to fit it into the date of Dara Shukoh, unless it is to fit it into the date of Shah Jahan. I add this second letter also, since both are found in the same manuscript and since the second has some relationship in style to the first.

In printing this letter, I have received assistance from Dr. V. Raghavan of the Sanskrit Department of the Madras University who has undertaken an edition of Kavīndrakalpadruma and from Mr. H. G. Narahari, M.A., and Mr. K. Madhava Krishna Sarma, M.O.L. of the Adyar Library.

C. KUNHAN RAJA

स्वस्तिश्रीमदनाहार्यदुर्निवार्यशौर्यौदार्यकार्यविचार्यशिरोधार्यजगदप्रता-
र्यदेवात्यवहार्य्यविद्वदविदार्यसुधासोदर्यवच:सौकुमार्यधैर्यगांभीर्यधुर्यवर्यसौंदर्य -
प्राप्तशांकर्यगतजातिसंकर्य्यतुर्यचातुर्यप्राचुर्यसौकर्यप्रभृतिगुणगणनिधानेषु॥ १॥

स्वस्विश्रीमन्निःप्रपंचचिरतरचित्तसिंचिंतितसमुदचंद्रोचिःसंचयचाकचि-
क्यचमत्कारचर्चनचर्चितचंद्रविरोचनचित्रभानुरुचिनिचयाच्युतचंद्रचूडचरण -
च्चिंतामणिषु रुचिरतरवचनरचनसमुच्चरणचातुरीसंचारसमंचनवंचितवाचस्पति-
चतुराननपंचाननेषु ॥ २ ॥

स्वस्तिश्रीमत्सर्वगुणग्रामधामचंडांशुचंडधामपरमभिरामध्यातनवांबुद -
श्यादाशरथिरामदानानुकृतपरशुराममहीयामधावध्यैल्यानुकृतरामकृतसमधी -
तसामभूदेवदारिद्र्यविरामवाग्देवतारामवपुष्कांतिविवशीकृतवरवामसौजन्यति -
रस्कृतवामविगतभामश्रितशुभाशीसुधाचामप्रपूरितार्थिसार्थसकलकामसौंदर्यवि -
निर्जितकामविस्फुरंत्कीर्त्तिदाममहोद्दामनामप्रारब्धद्विजतरप्रणामपुण्यपरिणाम-
विद्वल्ललामश्रीतविश्रामविध्वस्तजगदुःखपामसत्पामरोपकारकामविवक्षामक्षिती -
शनिष्कामरक्षकससमाचरितपार्थव्यायामविद्याविनोदातिवाहिताखिलयामविहि-
तमूतलस्वर्ग्रामविजितरिपुसंग्रामेषु ॥ ३ ॥

स्वस्ति श्रीमद्वैद्यनाथपद्यारजःप्रपद्यमानागम्यपुण्यसमासाद्यसत्तमाद्यप्र-
साद्यसंमाद्यनिगाद्यकविकदंबवृंदारकाधिपाभिवाद्यनिरंतरास्वाद्यसुधासंवाद्यसंवि -
त्संवेद्यानवद्यहृद्यगद्यपद्यविधानवैशद्यशालिसर्वविद्याप्रद्योतनोद्योतसद्यःखद्योतीकृ-
तानिंद्यवंद्यवादींद्रवृंदेषु ॥ ४ ॥

स्वस्ति श्रीमत्प्रचंडोदंडदोर्दंडमंडलीसन्निसरदकांडप्रकांडखांडवदाह-
समयपांडवगांडीवविषयककृत्यस्मारकखंडखंडीकृतभूमंडलाखंडलसमारातिमुंड-

पुंडरीकखंडविमंडिततांडवरसिकाखंडब्रह्मांडभांडमंडपाधिपप्रचंडमुंडादिवधकृच्चं-डीहिंडीरपिंडधवलचंडीश्वरेषु ॥ ५ ॥

स्वस्ति श्रीमदामूलकवलितकीलालप्रलयकालानलज्वालजाज्वल्यमान-करालकुटिलकालुष्यकाकोलकुलेषु ॥ ६ ॥

समुल्लसदुद्वेल्लन्निर्मललालित्योल्लाल्यमानसमुल्लोललावण्यसिंधुसकलक-लाकलापलंबायमानानुल्लंघ्यलीलालंबननिलयेषु ॥ ७ ॥

स्वस्ति श्रीमद्विहितत्रिभुवनविहारनिरुदाहारविस्फारपरिहिततुषारक-रमरीचिकानुहारकीर्त्तिजगत्तारहारदिगन्तरसमागच्छन्नानोपहारसमासादितभ-गवत्कथामृताहारसमाचरितदुश्चरितसमाहारसंहारकृतदुर्जनप्रहारप्रतीहारविज्ञा-पितानेकराजागमनव्यवहारप्रस्तुतशुभाशीःसुधाभ्यवहारसदंगहारप्राप्तमुद्वि-स्फुरद्यशःप्रहारप्रणष्टदुराचारसंचारसंततानुचरितसज्जनानुचारसदाचारनिर्विचा-रब्रह्मविचारतत्परसंपूर्णभूमंडलविख्यातसमाचारनिरस्तसमस्तव्यभिचारप्रहता-भिचारगुणविस्तारजनितजननिस्तारधर्मावतारसमारब्धभवांभोधिपारोत्तारसमु-ल्लसद्वचः । पीयूषधारसाधारसाहित्यार्णवकर्णधारजगदाधारतीक्ष्णधारकरवाल-च्छिन्नसपरिवाररिपुशिरोनिरर्गलविनिर्गलशोणितासारविलसन्मतिप्रसारविज्ञात-सारपरानंदकासारव्यावलान्मनोविसारमहीमंडलालंकारधनुष्टंकारप्रपलायितसा-हंकारवरवैरिविगतालंकारभूंकारवधूवारत्यक्तापकारविविधप्रकारसदुपकारकारक-जगदगदंकारस्मृतोंकारनिर्विकारनिराकारसाकारनारायणपरायणगुणप्राकारसं-लब्धमहाधिकारप्रारब्धहरिविमुखधिग्कारप्रह्लादानुकारनिर्नाशितकलिकालाध-र्मोहांधकारनिहितनीचन्यक्कारखलनिचयप्रहितनिकारश्रितत्रिलोकीवियत्प्रती-कारसदोदारसंभाषादितविद्वद्दुर्गणदारिद्र्यविदारपरदारविमुखरूपवन्मारसुकुमार-विग्रहविग्रहकुमारमहाराजकुमारचतुर्दशविद्यागारवदनकमलविनिर्यत्सुगंधीद्गार-

विगतबोधपारवारविध्वस्तदुर्निवारदुर्बोधनिजवपुःसारहतदुर्योधनसमयोधनाने -
कशोभितबहुवारस्मृतद्वारिकाधीशप्रत्तसुवर्णसुवर्णसहस्रभारसंभारवैभवाभिभूत -
भूभार ॥ ९ ॥

स्वस्ति श्रीमत्सद्यःसमुद्यदुद्दामदीव्यद्दयोदयसंमर्दसमुन्निद्रेंदिदिरतुंदि-
लेंदीवरदलद्रोणिद्रोहिचंद्रचारुमंद्रनिस्तंद्रायिष्टद्राग्दृगांदोलनविद्रावितद्रवज्जगदु-
पद्रावकोपद्रवेषु द्रुततराद्रींद्रहेमाद्रिद्रविणदानोत्पादितसमुद्रिक्तदृप्यद्रूढदारिद्र्य-
द्रुमविद्रावणेषुसार्द्रहृदयासादितसांद्रभद्रमुद्रासमुद्रोद्देदीप्यमानवीरभद्रेश्वररौद्रा -
प्रत्तत्त्हर्षसौहार्दोद्दीपनद्रुहिणेषु ॥ ० ॥

स्वस्ति श्रीमत्परब्रह्मज्ञानध्याननिधानप्राप्तनिरुपमानपरमानंदभानधर-
णीधरप्रधानबाणसंधानपार्थसमानसमुद्यद्विद्युद्विद्योतमानकृपाणगुरुगंधर्वगीयमा -
नयशोवितानकृतविद्युद्वरसंमानप्रयाणमात्रनिर्जितवैरिप्रतानभूमीसंतानसुरत्राण -
गीर्वाणवृंदवंद्यमानगुणसंविधानक्षितिरक्षानिदानदत्तनानादानविहितसाधुसमा -
धानचतुर्दशविद्यानिधान ॥ ११ ॥

स्वस्ति श्रीमत्प्रचुरतरतीव्रत्वरतपश्चरणचातुरीचंचुरेषु । समुदंचच्चंद्र-
चूडचरणकमलाचंचलचंचरीकायमानेषु चारुब्रह्मविचारपंचाननेषु प्रकांडकीर्ति-
कांडधवलितब्रह्मांडभांडेषु ॥ १२ ॥

स्वस्तिश्रीमन्महामहनीयमहिमहिमनिविहितजननिवहमोहाहितसंता-
पेषु । महदर्हार्हेषु समोहितसमीहितहितव्यूहनिष्प्रत्यूहदुरूहससच्चित्रप्रवाहेषु
॥ १३ ॥

स्वस्ति श्रीमत्सकलकल्याणकलाकलापनिलयेषु विमलतरसश्लोकलीला
विलासकलनीलनलितेषु रुचिरतरनरवरचित्तचोरणचारुचातुरीधुरेणेषु स्मरहर-
चरणपरिचरणचिंतनांचितेषु ॥ १९ ॥

स्वस्ति श्रीमदखंडभूमंडलपंडितमंडलीमंडनायमानेषु समुद्दंडप्रचंडपांडित्यचंडरोचीरोचिःसंचयप्रकाशीकृताशेषब्रह्मांडभांडेषु प्रकांडवर्णनाकांडाकांडतांडवितचंडीश्वरेषु ॥ १६ ॥

स्वस्ति श्रीमत्परभतपस्विमनस्वियशस्विवर्येषु ॥ १७ ॥

स्वस्ति श्रीमत्सकलगुणिगणगरिष्ठेषु विद्वद्वरवरिष्ठेषु ब्रह्मगोष्ठीकनिष्ठीकृतवसिष्ठेषु ॥ १८ ॥

स्वस्ति श्रीमदमंदमंदयतिवृंदवंदितपदद्वंद्वारविंदद्वंद्वेषु श्रीमद्गोविंदपदचिंतनोद्यदानंदमंदोहकंदतुंदिलितहृदयेषु । द्राग्विद्रावितजगदुपद्रावकोद्रोहिकदंबेषु शरच्चंद्रसुदरयशोभद्रेषु श्रीमदविद्यानिद्रादरिद्रेषु सच्चिदानंदध्यानविधानप्राप्तपरमानंदेषु सकलकलाकलापकुशलेषु ॥ १९ ॥

स्वस्ति श्रीमत्साक्षाद्विरूपाक्षायितेषु पंडितलक्षाधीशेषु शास्त्रकक्षासमुपन्यासविक्षेपितदक्षविपक्षाध्यक्षेषु द्राक्षारसाक्षालितसुधासौंदर्यमाधुर्यधारासमृद्धिसमृद्धसमधिकमेधाप्रसिद्धप्रवर्द्धितशुद्धाविरुद्धवाग्धाटीपरिपाटीसमुद्धवि-तमहोद्धतविबुधाधीशवसुंधराधीश्वरेषु ॥ २० ॥

स्वस्ति श्रीधरणीसमुद्धरणकिरिषु निरंतरास्मत्प्राणायितेषु तत्समाधानादिसत्क्रियानिरतेषु संशमितसंसारदुरितेषु ॥ २१ ॥

स्मृतिः श्रीहरेः श्रीकवींद्रोदिताशीर्महापात्रवर्याय पर्यायतोऽस्ति ।
महौदार्यसौंदर्यगंभीर्यधात्रे ध्रुवं तुर्यचातुर्यसिंधो विधात्रे ॥ २२ ॥

स्वस्ति श्रीमद्भव्यभक्तिसंभारसंभावनासमासादनप्रसादितश्रीदश्रीदुर्गेषु ससंभ्रमनिर्भ्रमनिर्भरभूरिविभावितश्रीभर्गेषु समवाप्तदुरापापवर्गेषु सुकृतकृतिसं-

सर्गेषु किलविलसदनाविलसत्सन्निसर्गेषु समालालितप्रतिपालितबंधुवर्गेषु मुदा सदा सदाचाराचरणंकनिष्टीकृतवरिष्टवसिष्टगौतमगालवगार्ग्यायणगाधिगर्ग्येषु ॥ २३ ॥

स्वस्ति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीशंकराचार्यसमानेषु । वसिष्टविश्वामित्रव्यासवामदेववात्स्यायनबौधायनवाल्मीकिवरतंतुवैजवापकपिलकणादकात्यायनकहोडकेनेषितकुकुश्रिकौत्सकौंडिन्यकाश्यपकौशिकायनकाण्वाजिनिकण्वकुथुमिऋतुकुमारहारीतगोरक्षगालवगर्गगार्ग्यगोभिलगौतमजाबालजमदग्निजातूकर्ण्यजैमिनि—रत्कारुपाणिनिपतंजलिपराशरपिप्पलादपैठीनसिपुलस्त्यपुलहभृगुभृज्युभागुरिभृंगिभार्गवभरद्वाजभुसुंडभरतभर्तृहरिमनुमनुमरीचिमांटिमृकंडुमार्कंडेयमांडव्यमैत्रायणीयमैत्रावरुणिमत्स्येंद्रमीननाथयमयास्कयाज्ञवल्क्यलोमशलौगाक्षिखितशुकशौनकशांडिल्यशातातपशाट्यायनिशंखशांखायनशुनःपुच्छशाकल्यशाकटायनेकऋषीश्वरमुनीश्वरसिद्धवद्धीसमानेषु परब्रह्ममूर्तिषु गंगाजलनिर्मलमनोवचनकायस्फूर्तिषु सच्चिदानन्दस्वरूपेषु महायतिवरभूपेषु परिकल्पितनिर्विकल्पसमाधिविध्वस्तसंसारमहाश्रमेषु श्रीगोस्वामिनृसिंहाश्रमेषु प्रकटितपरमानंदसंदोहतत्वज्ञानदूरीकृतमहामोहसमवगतसप्तभूमिकासमारोहमहम्मददाराशिकोहकृता ओन्नमोनारायणायेत्यष्टाक्षरमंत्रपूर्वका नमस्कारा: संति ॥ (२४ ॥)

स्वस्ति श्रीमत्सु . ब्रह्मादिदैवताराध्यतमश्रीमत्कमलाकांतनितांततांतप्रेमभक्तिनिशांतविश्रांतस्वांतसमास्वादिताभ्रांतवेदांतसिद्धांतपारावारीणभक्तजनजेगीयमानयशोवदानवितानतलमोदमानसन्मानसेषु ॥ (२५ ॥)

दिगंतस्थितविद्वज्जनचंचच्चेतश्चकोरनिचयाचांतचंद्रिकायमानकीर्त्तिक्षीरोद्पूरप्रमोदितनिखिलसुहृज्जनराजहंसेषु ॥ (२६ ॥)

निर्विशेषप्रज्ञाविशेषविशेषेताशेषशिष्यनिवश्लाघ्यपंचोपनिषद्याख्यान - चातुरीकलांचितमहोद्दंडपांडित्यमंडिताखंडब्रह्मांडभांडोदरेषु ० (॥ २७ ॥)

पूर्वोत्तरमीमांसार्थसारसारस्वतसागरसमवगाहनसोत्साहभारतीवैभवम - करंदभरविभूषितवदनारविंदेषु ० (॥ २८ ॥)

तत्तद्दिगंतनिरूढसमस्तसामंतचयशिरोवतंसमणिमरीचिमंजरीमालाला - लितचरणसरोजपीठेषु ० (॥ २९ ॥)

कार्नाटद्रविडांध्रप्रभृतिसकलदाक्षिणात्यविबुधमहीगीर्वाणशिरोमुकुटमान्यंतमश्री ९ श्रीमद्वेदांताचार्यसचिरा*a*ख्यारूपसुधानिर्जरीकृतनिखिलश्रीवैष्णव - जनेषु ॥ (३० ॥)

श्रीगुरुचरणेषु निरंतरप्रणतनिजकृपाकृतारामानुजाख्यदासानुदासकृताः पारेपरार्द्धप्रणतिनुतिपरंपरावरीवृततुतमां चरीकरीमि च मनसैवसन्निधापितास्मत्प्रभून् ध्यानविषयान् वरीभरीमि च मुहुर्भवद्दर्शनपीयूषविषयिणीं वांछां। शुभमत्र श्रीमतां कृपासंदोहदोहदेन। तत्र तदेधमानमाशास्तेतमां निजांघ्रिसरोरुहच्छायासुभगंमन्यो दासजनः। विशेषेणात्रत्याः समाचाराः श्रीसाहजीकाणां पत्रतोवगता भविष्यति प्रभूणां। तथापि दासजनः स्वाभिलाषसिद्ध्यर्थं यत्प्रार्थयते तदंगीकरणीयम्। महाप्रभूणामत्र राजद्वारि यत्पूर्वमतिक्रांतेन राज्ञा रजतमुद्रामात्रं प्रात्यहिकं निबध्यकृतमस्ति तद्राज्य-परावृत्तिवशेन रुद्धमपि श्रीमतामागमनेन संततं भविष्यति। मितिराश्विन-शुक्लतृतीयायां संवत् १८०९ अष्टादशशतोत्तरपंचमाब्दे (॥ ३१ ॥)

MANUSCRIPTS NOTES

BY K. MADHAVA KRISHNA SARMA, M.O.L.

THE RĀJAMṚGĀṄKA OF BHOJA

THE Rājamṛgāṅka, a Karaṇa attributed to Bhoja, is reconstructed here from a single Devanāgarī MS. deposited with the shelf-number 8. D. 42 in the Adyar Library. The MS. consists of 8 folia, 8½″ × 4½″, 10 lines to a page, is fairly well written in a large hand and moderately accurate. At the end the copyist signs himself Pītāmbara.

Aufrecht in his Catalogus Catalogorum, p. 502, mentions this treatise as quoted by Mallinātha. In his Bhāratīyajyotiṣas'āstra, ed. 1931, p. 238, Sankara Balakrishna Dikshit points out not only that this has been quoted by the Mahādevasāraṇī (S'aka 1238 = A.D. 1316) and the Tājakasāra (S'aka 1445 = A.D. 1523), but also that the Kṣepakas given herein are of the Madhyamasūryodaya of Sunday, Kṛṣṇatrayodas'ī—Caturdas'ī, Amānta Phālguna, S'aka 963 (A.D. 1041-42). No doubt can therefore exist as to the date of the work. Though the Ardhas'ārdūlavikrīḍita

इत्युर्वीपतिवृन्दवन्दितपदद्वन्द्वेन सद्बुद्धिना
श्रीभोजेन कृतं मृगाङ्ककरणं ज्योतिर्विदां प्रीतये ।

quoted by Dikshit (op. cit., p. 238) from a MS. belonging to the Deccan College Collection is not found in the Adyar Library MS., there is in the latter here a colophon at the end of the Madhyamādhikāra, which clearly ascribes the Karaṇa to Bhoja; but this king's well known polymathy and width of

patronage make it difficult to decide whether he himself or a protégé of his was the real author. In this connection it is of interest to note that there is a work of the same title on Vaidya, which is also attributed to the same royal patron and scholar (See Des. Catal. of the Tanjore Sarasvati Mahal Library, Vol. 16, No. 11110).

What is intended here in the brief space allotted for Manuscripts Notes is only to present to students of Indian astronomy the text (as contained in the Adyar Library MS.) of a work which having been superseded by many later treatises, is becoming increasingly rare, and not also to embark on a history and a judgment of comparative accuracy of the Siddhāntas, whereon may be consulted the works of Warren, Bentley, Brennend, Thibaut, Burgess, Kern, Dvivedi, Dikshit, Sewell, Ketkar and others. However, it may be pointed out that the Paitāmaha-siddhānta condemned by Varāhamihira in the Pañcasiddhāntikā as

पौलिशकृतः स्फुटो ऽसौ तस्यासन्नस्तु रोमकः प्रोक्तः ।
स्पष्टतरः सावित्रः परिशेषौ दूरविभ्रष्टौ ॥ (1-4)

is some ancient Brahmasiddhānta and not the one as corrected and expounded by the celebrated Brahmagupta, on which latter is based the Rājamṛgāṅka and which the later astronomers mean when they say:

स्पष्टो ब्राह्मस्तु सिद्धान्तस्तस्यासन्नस्तु रोमशः ।
सौरः स्पष्टतरोऽस्पष्टौ वासिष्ठः पौलिशस्तथा ॥

(Praśnamārga 1-22)

On the importance of the present work Sewell and Dikshit rightly observe: "The name Rājamṛigāṅka is not now generally known, the work being superseded by others; but the year adopted by the present Brāhma-school is first found, so far as our information goes, in the Rājamṛigāṅka, and the three schools [Saurya, Ārya and Brāhma] exist from at least A.D. 1042, the date of the work." (The Indian Calendar, ed. 1896, p. 7).

राजमृगाङ्कः

भोजविरचितः

अर्कश्चन्द्रः कुजः सौम्यो जीवः शुक्रः शनिस्तमः ।
केतुर्ग्रहा नवाप्येते पान्तु वो दुरितच्छिदः ॥ १ ॥
वासनासारसर्वस्वं व्युत्पन्नं लघुकर्मवत् ।
ब्रूमो राजमृगाङ्कस्य सारं सिद्ध्यै द्युसद्मनाम् ॥ २ ॥
शाको वेदर्तुनन्दो (९६४) नो रवि (१२) घ्नो गतमासयुक् ।
अधो देवा (३३) न्वितो द्विस्थस्त्रिवेद (४३) घ्नस्तयोर्हृतः ॥ ३ ॥
एकः खखेन्द्रै (१४००) र्भाज्यो ऽन्यो वेदाष्टाग्निगजाब्धिभिः (४८३८४) ।
फलैक्यमधिमासाः स्युस्तैरूर्ध्वस्थो युतो हतः ॥ ४ ॥
खाग्निभि (३०) र्याततिथियुक् पृथग्जिन (२४) युतस्त्रिधा ।
वेदाङ्गै (६४) रयुतघ्नाक्षै (५००००) र्गोभूतिथ्यब्धिसागरैः(४४१५१९) ॥
पृथग्भक्तः फलैक्योनरात्रोनो द्युगणो द्वियुक् ।
सूर्यवारादिकः स स्याल्लङ्कामध्यार्यमोदये ॥ ६ ॥
एककादिमहाब्जान्तस्थानानां गतयः स्विकाः ।
स्वस्वसंख्यागुणा मिश्रा मध्याः स्युः सध्रुवा ग्रहाः ॥ ७ ॥
कल्यादिद्युगणो यद्वा करणाहर्गणान्विताः ।
नन्दाब्ध्यङ्कशराक्षाङ्कशराग्न्यङ्गखदृङ्नगाः (७२०६३५९५५९४९) ॥८॥
विनापि ध्रुवकं स्याच्चेज्जायन्ते मध्यमा ग्रहाः ।
द्युभुक्तिश्चेष्टनाड्यादिहता द्युमिति (६०) भाजिता ॥ ९ ॥
मध्ये च तत्फलं मध्यः स्पष्टे स्पष्टश्च जायते ॥ १० ॥
दिशो (१०) ऽष्ट नेत्राणि (२८) शराब्धयः (४५) खं(०) दिशो
(१०) नव (९) द्वौ (२) गुणसायका (५३) श्च ।
गजा (८) यमौ (२) नन्ददृशो (२९) ऽद्रिसागरा (४७) द्विपा (८)
नृपा (१६) नाकसदः (३३) शरेन्दवः (१५) ॥ ११ ॥

त्र्यो (३) नरेन्द्रा (१६) गगनं(०)खवह्नयो (३०) रसा (६) हया (७)
नेत्रशरा (५२) नवाग्नयः (३९) ।
रसा (६) नखा (२०) वारिधयः (४) शशित्रयो (३१) बाणा (५)
दिशः (१०) शून्यगुणाः (३०) शराब्धयः (४५) ॥ १२ ॥
[1]नन्दा (९) स्त्रिचन्द्राः (१३) पृथिवी (१) शरेषवो (५५) दिवाक-
रादिध्रुवकाः क्रमादमी ।
मध्यग्रहेषु ध्रुवका नियोज्याः पातस्तथा स्वध्रुवकेण शोध्यः ॥
गोऽक्षा (५९) नागा (८) रवेरिन्दोः खाङ्कशैलाः (७९०)
शराग्नयः (३५) ।
कुरामाः (३१) षड्यमा (२६) भौमे ज्ञचले ऽक्षजिना (२४५)
रदाः (३२) ॥ १४ ॥
पञ्चे(५)ज्ये षट्खगा (९६) नागा (८) भृगूच्चस्य द्वयं (२) शनेः ।
रसाः (६) कुवेदा (४१) उच्चस्य भुक्तिस्तिस्त्रः (३) शिवा(११)अगोः॥१५॥
[2]नन्दात्यष्ट्यग्नि (३१७९) संयुक्तान् भजेत्खाभ्राभ्रभानुभिः (१२०००) ।
शकाब्दानवशिष्टं यद्भाजकात्तत्समुत्सृजेत् ॥ १६ ॥
तयोरल्पं त्रिगुणितं दशभक्तं विलिप्तिकाः ।
त्रिभिः (३) शरै (५) र्भुवा (१) द्व्यक्षै (५२) र्बाणै (५) स्तिथिभि (१५)
रब्धिभिः (४) ॥ १७ ॥

[1] The Kṣepaka for Candrapāta, given by Dikshit, from a MS. belonging to the Deccan College Collection, Bhāratīyajyotisaśāstra, ed. 1931, p. 238, is २ । १६ । ५८ । ५.

[2] The readings found in Dikshit, *ibid.*, ed. 1931, p. 238, are :

नन्दाद्रीन्द्वग्निसंयुक्तान्भजेत्खाभ्राभ्रभानुभिः ।
शाकाब्दानविनष्टं तु भाजकाच्छेषमुत्सृजेत् ॥
तयोरल्पं द्विशत्या तं बीजं लिप्तादिकं पृथक् ।
त्रिभिः शरैर्भुवा द्व्यक्षैर्बाणैस्तिथिभिरब्धिभिः ॥
द्विकेन यमलेनैवं गुण्यमर्कादिषु क्रमात् ।

द्वाभ्यां (२) यमाभ्यां (२) गुणितं बीजान्यर्कादिषु क्रमात् ।
स्वं ज्ञशीघ्रे धरासूनौ मन्दे पाते परेष्वृणम् ॥ १८ ॥

इति बीजसंस्कारः ॥

विषुवद्दिनमध्याह्ने द्वादशाङ्गुलशङ्कुजा ।
छाया भवेच्च यन्माना सा तत्र विषुवत्प्रभा ॥ १९ ॥
छायावर्गाच्छङ्कुवर्गसंयुक्ताद्यत्पदं भवेत् ।
स एव तज्ज्ञैर्विज्ञेयः पलकर्णोऽङ्गुलात्मकः ॥ २० ॥
लङ्का काञ्ची वत्सगुल्ममवन्ती गर्गराटकम् ।
स्थानेश्वरं सुमेरुश्च रेखेयं दक्षिणोत्तरा ॥ २१ ॥
योजनैः पलकर्णघ्नैः स्वरेखामध्यदेशगैः ।
भुक्तिः क्षुण्णसहस्राप्ता ग्रहस्य विकलास्त्विह ॥ २२ ॥
रेखा याः प्रागपरतः स्युस्ता ऋणधनं क्रमात् ।
एवं कृते तु विज्ञेयः स्वदेशे मध्यमो ग्रहः ॥ २३ ॥

इति देशान्तरम् ॥

[1]शकात्कृताब्धिवेदो (४४४) नात्षष्ट्याप्ता अयनांशकाः ।
ते क्रान्तिसाधने लग्ने देया याते तथा चरे ॥ २४ ॥
द्विघ्नार्कदोर्ज्यका खाब्धि (४०) हता यातविनाडिकाः ।
भुक्तिर्यातविनाडीघ्ना खाभ्रषड्वह्नि (३६००) भाजिता ॥ २५ ॥
ग्रहाणां तत्फलं स्वर्णं रवौ युग्मौजपादगे ।
वक्ष्यमाणं रवेर्मान्दं गतिभिर्गुणितं तथा ॥ २६ ॥
कलाभिर्भगणस्याप्तं दोःफलं रविवद्ग्रहे ।
दशा (१०) ष्ट (८) त्र्यंशयुक्त्रि (३।२०) घ्नाक्षभातः खण्डकत्रयम् ॥२७॥
भुजीकृता स्पष्टरेखा राश्यैक्यं तच्चराधंकम् ।
भोग्यघ्नांशखरामा (३०) प्तफलयुक् स्वं चरार्द्धकम् ॥ २८ ॥

[1] शकः पञ्चाब्धिवेदोनः (४४५) षष्टिभक्तोऽयनांशकः ।
• Dikshit, *ibid.*, p. 239.

तेन घ्ना गतयः खाङ्कै (९०) र्विकला याम्यसौम्ययोः ।
गोलयोरुदये स्वर्णं ग्रहेष्वस्तमये ऽन्यथा ॥ २९ ॥
भुक्तिर्देशान्तरं बीजं यातं भुजफलं चरम् ।
एवं कृते तु विज्ञेयः स्पष्टीकारोचितो ग्रहः ॥ ३० ॥
चरकर्म न कुर्वीत रजनीदिनमध्ययोः ।
यतो ऽर्कादुदयास्ताद्ये क्षयवृद्धी प्रकल्पिते ॥ ३१ ॥
अथवा मध्यसूर्यस्य सर्वस्यांशा भवन्ति ये ।
तत्संख्यातुल्यकोष्ठस्थं त्रैक्यं नाड्यादि गृह्यते ॥ ३२ ॥
त्रैक्यकोष्ठकनाडीभिर्भुक्तिः क्षुण्णा खषड् (६०) हृता ।
लब्धं कलादिके खेटे स्वमृणं स्यात्स्वचिह्नतः ॥ ३३ ॥
भुजान्तरं चरं जातमिति त्रैक्यं तदुच्यते ।
कृते त्रैक्यस्य संस्कारे स्फुटीकारोचितो ग्रहः ॥ ३४ ॥

इति श्रीराजमृगाङ्के भोजराजविरचिते मध्यमाधिकारः ॥

द्वा (२) वश्वधात्र्यो (१७) ऽक्षशराः (५५) सुरा (३३) श्च वेदा
(४) गजा (८) वेददृशो (२४) ऽद्रिचन्द्राः (१७) ।
अश्वा (७) महेन्द्रा (१४) स्त्रिशराः (५३) शराक्षाः (५५) पञ्चा
(५) कृति (२२) र्वह्निगुणा (३३) धृतिश्च (१८) ॥ १ ॥
द्वा (२) विन्दुदस्रा (२१) स्तिथयः (१५) कुवेदा (४१) महीधरा
(७) हस्तिकरा (२८) नृपाः (१६) खम् (०) ।
मन्दोच्चकानीन्दुविवर्जमेतान्यहस्करादेः करणादिकाले ॥ १ ॥
मन्दोच्चमिन्दोर्ध्रुवके निरुक्तं मन्दोच्चबीजान्यथ संप्रवक्ष्ये ।
गताब्दसंख्यागुणमुच्चबीजं खखाभ्रखाब्जै (१००००) र्विहृतं स्वमुच्चे ॥३॥
चतुर्विंशति (२४) राकाशो (०) मनवो (१४) रसवह्नयः (३६) ।
राजानो (१६) रसरामाश्च (३६) यमवेदाः (४२) शराब्धयः (४५) ॥४॥
यमरामा (३२) नवगुणौ (३९) यमलौ (२) यमसागराः (४२) ।
संवत्सरायुतेनैषां गतयः स्युः कलादिकाः ॥ ५ ॥

भू (१) र्दन्तिनो (८) नागशरा: (५८) कुवह्वय: (३१) ख (०)
मेकदस्त्रा: (२१) ककुभो (१०) रसै (६) र्मिता: ।
नेत्रे (२) द्विनेत्राणि (२२) शशी (१) नभोयमा (२०) भू (१)
र्नन्दयुग्मानि (२९) शराब्धय: (४५) सुरा: (३३) ॥ ६ ॥
त्रय (३) स्त्रिचन्द्रा (१३) गिरिशा (११) रसाश्विन: (२६)
कुजादिपाता: स्युरिमे विलोमगा: ।
सूर्या: (१२) शरा (५) अङ्गयमा (२६) हुताशना (३) स्त्रयो नवा
(९) ब्धिश्रुतयो (४४) ऽङ्कवह्वय: (३९) ॥ ७ ॥
नन्दाश्विनो (२९) दस्त्रभुवश्च (१२) तेषां प्रोक्ता विलोमा गतय: कलाद्या: ।
गुण्या गताब्दैरयुताप्तलिप्तोनितास्तु पाता: स्युरभीष्टकाले ॥ ८ ॥
मध्यो रविर्जीवकुजार्कजानां शीघ्रोच्चसंज्ञ: कथित: स एव ।
सितज्ञयोर्मध्यरविर्ग्रहाख्यौ शीघ्रोच्चसंज्ञौ भवतस्तयोस्तौ ॥ ९ ॥
मध्यभौमोनितार्क: स्याच्छीघ्रकेन्द्रं कुजस्य तत् ।
भौमस्य शीघ्रकेन्द्रं यत्तद्दो:कोटिकयोर्लघु ॥ १० ॥
तदंशसंख्यया साध्या जीवा कलितपूर्विका ।
युगा (४) हता नगै (७) र्भक्ता केन्द्रे कर्किमृगादिके ॥ ११ ॥
भौममन्दकलाद्याप्तहीनयुक्तं स्फुटं भवेत् ।

अथ प्रकारान्तरम् ।

शीघ्रकेन्द्रं कुजे कृत्वा तत्पादागतगम्ययो: ॥ १२ ॥
अल्पस्यांशा विधेया: स्युस्तत: साध्याश्च कोष्टका: ।
आप्तांशमन्दफलवत्तैर्मन्दोच्चं युतोनितम् ॥ १३ ॥
केन्द्रे मृगकुलीराद्ये कुजस्योच्चं स्फुटं भवेत् ।
भुजो राशित्रयाच्छोध्य: शेषं कोटिरिहोच्यते ॥ १४ ॥
केन्द्रे पदानि चत्वारि पदं स्याद्भैस्त्रिभिस्त्रिभि: ।
मन्दोच्चाद्वर्जिते खेटे मन्दकेन्द्रं प्रजायते ॥ १५ ॥
त्रिभाधिकं त्यजेत् षड्भ्य: षड्नं षड्गृहाधिकम् ।
नवाधिकं त्यजेच्छक्राच्छेषो भुज इहोच्यते ॥ १६ ॥

भुजांशसंमितं कोष्ठस्तदैष्यविवराहतम् ।
कलाद्यं षष्टिसंभक्तं फलं गतफलान्वितम् ॥ १७ ॥
खेचरे धनकेन्द्रस्थे षड्भे ऽभ्यधिके धनम् ।
मन्दकेन्द्रभवां भुक्तिं गतैष्यविवराहताम् ॥ १८ ॥
षष्ट्याहतां पदवशात्क्षयस्वस्वक्षया गतौ ।
मन्दोच्चमिन्दोर्गतिर्या तद्भुक्त्या रहितैन्दवी ॥ १९ ॥
मध्यभुक्तिर्मन्दकेन्द्रभवा भुक्तिर्भवेदिति ।
मन्दकेन्द्रगतिस्थाने मध्यां भुक्तिं प्रकल्पयेत् ॥ २० ॥
रव्यादीनां रवीन्द्वोस्तु भुक्तिरेव स्फुटा भवेत् ।
रविचन्द्राविति स्पष्टौ स्यातां मान्देन कर्मणा ॥ २१ ॥
मन्दस्फुटाः कुजाद्याः स्युर्गतयोऽपि मृदुस्फुटाः ।
मन्दस्फुटोनितो मध्यः शीघ्रकेन्द्रं प्रजायते ॥ २२ ॥
षड्भ्योऽधिकं द्वादशभ्यस्त्यक्त्वा कार्यास्ततोंशकाः ।
तेभ्यः कोष्ठांशकांस्त्यक्त्वा तद्गतैष्यान्तराहतम् ॥ २३ ॥
कलाद्यं विकलाभक्तं द्विघ्नषष्ट्या (१२०) फलं च यत् ।
गतकोष्ठफलाद्भोग्ये वृद्धे हीने युतोनितम् ॥ २४ ॥
धनर्णं तत्स्फुटे कार्यं केन्द्रे मेषतुलादिके ।
मन्दस्फुटां गतिं त्यक्त्वा शीघ्रभुक्तेस्ततो हताम् ॥ २५ ॥
विवरेण कलाद्योनगतैष्यफलकोष्ठयोः ।
द्विघ्नषष्ट्या हतां तावत्कार्यं भुक्तौ फलं धनम् ॥ २६ ॥
भुक्तकोष्ठफलं यावद्भोग्याच्छुद्धे ततः क्षयः ।
ऋणमप्यधिकं भुक्तेस्तदा भुक्तिं ततस्त्यजेत् ॥ २७ ॥
व्यस्तं भुनक्ति खचरस्तच्छेषं प्रतिवासरम् ।
मृदुशीघ्रदलस्पष्टात्सकलं मध्यमे मृदु ॥ २८ ॥
ततः शीघ्रफलं कृत्स्नं तस्मिन्नेवासकृत्कुजः ।
अखण्डमृदुशीघ्राभ्यां संस्कृताद्यत्फलं मृदु ॥ २९ ॥

संस्कृतस्तेन कृत्स्नेन मध्यमस्त्रिःस्फुटो भवेत् ।
एवं कर्मचतुष्केण बुधाद्याः संस्कृता ग्रहाः ॥ ३० ॥
अतिस्पष्टा भवन्त्येवं गतयो ग्रहवत्तथा ।
तुर्यकर्मणि यत्केन्द्रं शीघ्रभुक्तिसमन्वितम् ॥ ३१ ॥
उदयादिपरिज्ञस्यै तदनष्टतया लिखेत् ।
वक्रमार्गोदयास्तानां केन्द्राणां साधनं यथा ॥ ३२ ॥
गुरूपदेशमार्गेण प्रवच्मि बुद्धिवृद्धये ।
वस्वश्विभिः (२८) शरनखैः (२०५) शक्रै (१४) स्त्र्यष्टेन्दुभि (१८३) नँखैः (२०) ॥ ३३ ॥
दृश्याः प्रागभच्युतैः पश्चाददृश्याः स्युः कुजाल्लवैः ।
पश्चात्कक्षै ९९ जिनै २४ दृश्यौ ज्ञशुक्रौ प्राचि भच्युतैः ॥ ३४ ॥
अदृश्यौ तौ परिज्ञेयौ भांशाः स्युः खरसाग्नयः (३६०) ।
त्र्यष्टिभि (१६३) र्बाणमनुभिः (१४५) शरार्कैं (१२५) र्विशिखाष्टिभिः (१६५) ॥ ३५ ॥
त्रीशै (११३) र्वक्रं कुजादीनामंशैः शीघ्रान्त्यकेन्द्रगैः ।
तैश्च्युतैश्चक्रतः शिष्टैरनुचक्रं स्मृतं सदा ॥ ३६ ॥
अस्तोदयादिकेन्द्रस्य तुर्यकेन्द्रस्य चान्तरम् ।
केन्द्रभुक्त्या भजेल्लब्धैर्दिनैस्तत्संभवं वदेत् ॥ ३७ ॥
तुर्यकेन्द्रादिके प्रोक्ता केन्द्रभाव्यन्यथागतः ।
उदयादि यथा सम्यक् तथा वक्ष्यामि चाग्रतः ॥ ३८ ॥
त्रितुर्यकर्मणो मन्दाशुफले स्वस्वचिह्निते ।
लिखेदनष्टे भौमादिपातस्पष्टत्वसिद्धये ॥ ३९ ॥
भौमेज्यशनिपाताः स्वाल्पाशुफलेन संस्कृताः ।
व्यस्तमन्दफलेनैव पातौ ज्ञशुक्रयोः स्फुटौ ॥ ४० ॥
पातोनात्खेटतः साध्यो बाणः स्पष्टः कलादिकः ।
सितज्ञयोस्तु शीघ्रोच्चा दोर्ज्या क्षेपहता हृता ॥ ४१ ॥
चलकर्णेन लिप्ताद्यः शरो विपातचन्द्रतः ।
क्रान्तिविष्वण्डकैः साध्यो विपातखगगोलदिक् ॥ ४२ ॥

चलाख्यकर्णसंसाध्यः स्वशीघ्रफलवद् बुधैः ।
अपमो मन्दफलवत्सायनाद्गोलदिक् स हि ॥ ४३ ॥
गोलस्य कल्पना कार्या स्पष्टसायनसूर्यतः ।
मेषादावुत्तरो गोलस्तुलादौ दक्षिणः स्मृतः ॥ ४४ ॥
अर्कोनेन्दुकलाभक्तास्तिथयो नखभूधरैः (७२०) ।
गतगम्ये हते षष्ट्या नाड्यो भुक्त्यन्तरोद्धृते ॥ ४५ ॥
नक्षत्राण्यश्विभादीनि खाभ्राष्टै (८००) र्ग्रहलिप्तिकाः ।
भक्ताः फलं स्वगत्याप्तं गतगम्यदिनादिकम् ॥ ४६ ॥
रवीन्दुयोगलिप्ताः स्युर्योगाः खाभ्राष्ट (८००) भाजिताः ।
गतगम्ये हते षष्ट्या नाड्यो गत्येकभाजिते ॥ ४७ ॥
करणानि बवादीनि चलानीन्दोः कला हृताः ।
व्यर्कस्याभ्राङ्गरामै (३६०) र्व्येकान्यन्यत्तिथेरिव ॥ ४८ ॥
शकुनिचतुष्पदनागाह्वयानि करणानि चरमार्धात् ।
कृष्णचतुर्दश्याः स्युः किंस्तुघ्नं प्रतिपदाद्यर्धे ॥ ४९ ॥
दिङ् (१०) नाग (८) सत्र्यंशगुणैः (३ । २०) क्रमाद्गुण्या पलप्रभा ।
त्रीण्येव चरखण्डानि स्वदेश्यानि भवन्ति हि ॥ ५० ॥
चरार्धचरखण्डैः स्वैः स्पष्टसायनसूर्यतः ।
भुजं कृत्वा भसंख्याप्तयोगशेषानुपातयुक् ॥ ५१ ॥
तिथिनाड्यो याम्यगोले चरनाडीयुतोनिताः ।
सौम्ये हीनान्विता द्विघ्नाः स्यातां रात्रिदिनप्रमे ॥ ५२ ॥

इति राजमृगाङ्के स्पष्टाधिकारः ।

ब्रह्मतुल्यदिनसंचये युतः पक्षसप्तकुनवाष्टभूमिभिः (१८९१७२) ।
[1]खण्डखाद्यदिनसंचयो भवेद्रामभाषितमिदं वचः सदा ॥ १ ॥
ब्रह्मतुल्यादिनसंचये युते रामपूर्णशरचन्द्रपञ्चभिः (५१५०३) ।
स्यान्मृगाङ्कदिनसंचयः शुभो रामभाषितमिदं वचः सदा ॥ २ ॥

[1] For Khaṇḍakhādya, a Karaṇa by Brahmagupta, see Sudhakara Dvivedi, Gaṇakataraṅgiṇī, p. 19; Dikshit, op. cit., pp. 217 ff.

राजमृगाङ्कीयक्षेपकाः

	र	च	उ	पा	कु	बु	गु	शु	श	
रा	१०	१०	५	९	८	८	३	५	५	
अं	२८	९	१०	१३	२	१६	१६	७	२०	
क	४५	२	३०	१	२९	३३	०	५२	४	
वि	०	५३	४५	५५	४८	१५	३०	३९	३१	
क	५९	७९०	६	३	३१	२४५	५	९६	२	गतिः
वि	८	३५	४१	११	२६	३२	०	८	०	

पाताः

	कु	बु	गु	शु	श	
रा	१	०	२	१	३	
अं	८	२१	२२	२९	१३	
क	५८	१०	१	४५	११	
वि	३१	५	२०	३३	२६	
क	१२	२६	३	४४	२९	गतिः
वि	५	३	९	३९	१२	

मन्दोच्चानि

	र	कु	बु	गु	शु	श	
रा	२	४	७	५	२	७	
अं	१७	८	१४	२२	२१	२८	
क	५५	२४	५३	३३	१५	१६	
वि	३३	१७	५५	१८	४१	०	
क	२४	१४	१६	४२	३२	०	गतिः
वि	०	३६	३६	४५	३९	४२	

VITASTĀPURĪ IN AUFRECHT'S CATALOGUS CATALOGORUM

Aufrecht gives the name of the commentator on Abhinava's Paramārthasāra as Vitastāpurī (C. C., p. 572). The commentary is published as Vol. VII in the Kashmir Series. The commentator is none else than Yogarāja, the disciple of Kṣemarāja. From the colophon extracted below, it is clear that Vitastāpurī is not his name but that of the place where he flourished.

श्रीमतः क्षेमराजस्य सद्गुर्वाम्नायशालिनः ।
साक्षात्कृतमहेशस्य तस्यान्तेवासिना मया ॥
श्रीवितस्तापुरीधाम्ना विरक्तेन तपस्विना ।
विवृतिर्योगनाम्नेयं पूर्णाद्वयमयी कृता ॥

Aufrecht mentions Yogarāja (p. 478), but not as a commentator on the Paramārthasāra.

THE DATES OF THE JYOTIṢPRAKĀS'A AND THE JYOTIRNIBANDHA

Jyotirnibandha is a well known compilation on the Muhūrta branch of Jyotiṣa, by S'ivarāja (also called S'ivadāsa). It is published in the Ānandās'ramasaṃskṛtagranthāvali. It is quoted as an authority in the Vivāhapaṭalaṭikā and S. B. Dikshit has rightly pointed out that it must be earlier than S'aka 1446, *i.e.*, A. D. 1524 (Bhāratīyajyotiṣas'āstra, 2nd ed., p. 476). As for the other limit of the date, there is a clue in the work itself. On p. 25 of

the Ānandās'rama edition there is quoted from the Jyotiṣprakās'a the following:

शाके कङ्गाग्निभूतुल्ये माघादौ प्रभवो भवेत् ।

Here the Jyotiṣprakās'a refers to S'aka 1361, *i.e.*, A. D. 1439 which is probably the date of its composition. The Jyotirnibandha must be later than this. Allowing a reasonable interval on each side to account for the respective quotations, the compilation may be dated in the end of the 15th century.

THE ṢAḌDARS'ANA-SAMUCCAYA OF HARIBHADRA WITH A COMMENTARY BY HIS PUPIL

BY H. G. NARAHARI, M.A.

NO introduction is needed to the *Ṣaḍdars'ana-samuccaya* which both on account of its age and authorship, occupies no mean place among the works belonging to its class. Whether it belongs to the 5th cent. A.D. or the 9th cent. A.D., there need be little hesitation in calling it the earliest attempt known so far in giving a compendious account of the different systems of Indian Philosophy. Its author Haribhadra is a prolific writer whose contribution to Jaina Philosophy has been considerable. While according to the *Kathākos'a*, Haribhadra is the reputed author of 1400 compositions, the *Kalpadruma-kalikā* of Lakṣmīvallabha contains a story which says that though originally Haribhadra Sūri composed 1444 volumes, subsequently he composed 50 more, besides numerous commentaries (See *Contribution to an Index to the Bibliography of the Indian Philosophical Systems*—F. Hall—pp. 165 ff).

The numerical strength of the commentaries on a work has been considered in India as one of the chief indications of its importance. The *Ṣaḍdars'ana-samuccaya* has not failed to pass this test. A good number of commentaries on it have already been known. The text has been edited with *Guṇākara's ṭīka* by F. L. Pulle in the *Giornale della Societa Asiatica Italiana* (1895-1903). The text with the *Laghuvṛtti* of *Maṇibhadra* has been published in the Chowkamba Sanskrit Series—No. 27, Benares, 1905, and in the Bibliotheca Indica with *Guṇaratna's* commentary, called the *Tarkarahasya-dīpikā*. On p. 166 of his "*Contribution towards an Index to the Bibliography of the Indian Philosophical Systems*", Hall notices another commentary by *Cāritra Siṃha Gaṇi*, disciple of Matibhadra Gaṇi, disciple of Bhavadharma Gaṇi, a scholastic successor of Jinabhadra Sūri, disciple of Jinarāja Sūri.

The Adyar Library contains a *fifth* commentary whose author is not known by name and which does not seem to have attracted notice till now. The MS. which contains this commentary bears the Shelf No. IX. B. 44. It is a faithful copy of the original MS. deposited at the Library of the Bombay Branch of the Royal Asiatic Society, and is the same as No. 180 in Pandit Bhagvanlal Indraji's collection which is erroneously called *Bauddha-dars'anam* (J. B. B. R. A. S.—Vol. XXI—Appendix). In the Descriptive Catalogue of Sanskrit and Prakrit MSS. of the same Library (Vol. III-IV—p. 427*a*) it is noticed under the number 1668. It is there described as 'incomplete' and as 'a brief Sanskrit commentary.' This seems to be the *only* manuscript of this commentary known so far. Aufrecht refers only to this MS. in his Catalogus Catalogorum (II. 231*b*).

The transcript of it in the Adyar Library, which seems to have been prepared by Otto Schrader, contains the following information about the original MS.—"The Complete copy mentioned by Aufrecht. (Dr. Peterson) is now no longer available in Alwar; of the 20 Jaina MSS. enumerated in the printed catalogue; there are but *three* left at present .... 6 pages. On

page. 1, title only (seemingly by same hand, but apparently added later on by owner of incomplete MS.): *Ṣaḍdars'ana-samuccayāt Bauddha-dars'anam.* Lines, 9 on a page; substance, country-made paper; appearance, old; condition, injured (several holes)". As the transcript shows, the MS. contains, besides a complete commentary on *Bauddha-dars'anam* (except the last word) the first half-verse on *Nyāya-dars'ana.*

As the author styles Haribhadra as his teacher (*Guru*), it looks as though this is the *earliest* commentary on the work. The commentary, however, often resembles the Ṭīkā of *Maṇibhadra,* but the two are not identical; while the Ṭīkā is extensive and elaborate, this is very brief and precise; while the introductory verses in the former commentary give one the impression that the commentator is far removed in age from the author of the text, the latter contains a single *Anuṣṭup* verse in its introduction where the commentator calls the author of the text his *Guru.*

In the following pages the entire commentary is reproduced as far as it is available in the manuscript. The manuscript is very faulty, and the foot-notes give an accurate idea of the state of the original MS., in the reconstruction of which the Ṭīkā of *Maṇibhadra* has been of considerable help.

ओं

षड्दर्शनसमुच्चयः

हरिभद्रविरचितः

तच्छिष्यकृतया व्याख्यया संवलितः

ओं नमो जिनाय ।

श्रीमद्वीरजिनं नत्वा हरिभद्रं गुरुं तथा ।
किञ्चिदर्थाप्यते युक्त्या षड्दर्शनसमुच्चयः ॥

सत् शोभनं दर्शनं सामान्याव (बो)[1]धलक्षणं ज्ञानं दर्शनं सम्यग्[2] लोचनं वा यस्य। जिनं रागादिजेतृत्वात्। वीरमिति साभिप्रायं प्रमाण-वक्तव्यस्य परपक्षोच्छेदादेः सुभटवृत्तित्वात्[3]। भगवतश्च दुःखसंपादितविग-मोपसर्गसहिष्णुत्वेन सुभटत्वात्। यदुक्तं—

"विदारणा[4]त्कर्मततेर्विराजना-
तपः श्रिया विक्रमतस्तथा(द्व)[5]तात्।
भवत्प्रमोदः[6] किल नाकिनायक[7]-
श्चकार ते वीर इति स्फुटा[8]भिधाम्॥

सद्दर्शनं जिनं नत्वा वीरं स्याद्वाददेशकम्।
सर्वदर्शनवाच्यो ऽर्थः संक्षेपेण निरूप्यते॥ १॥

स्याद्विकल्पितो वादः स्याद्वादः सदसन्नित्यादि; (त)[9]दतिशयस्तम्। सर्वाणि च तानि बौद्धादीनि[10] तेषु वाच्यः कथनीयः। अर्थोऽभिधेयम्[11]। वस्तु-प्रयोजनवृत्ति[12]ष्वनेकार्थत्वात् संक्षेपेणैव विस्तरीक[13]रणं दुरवगाहम्॥ १॥

दर्शनानि षडेवात्र मूलभेदव्यपेक्षया।
देवतातत्त्वभेदेन ज्ञातव्यानि मनीषिभिः॥ २॥

[1] Portion worm-eaten.
[2] MS. wrongly reads सम्यत्कंलोचनं.
[3] This portion is yellowed in the original MS.
[4] MS. wrongly reads विदार्णात्.
[5] Portion worm-eaten.
[6] Later hand tries to remove the *visarga* here.
[7] MS. wrongly reads ०नायकः
[8] MS. wrongly reads स्फटाभिधां.
[9] The letter here is doubtful.
[10] MS. wrongly reads बौद्धानीदि cett.
[11] MS. reads अर्थो अभिधेयं.
[12] MS. reads विरित्तिष्व cett.
[13] MS. reads विस्तरकरणं cett.

प्रसिद्धानि दर्शनानि षडेव। एवो ऽवधारणे। मूलभेदानाश्रित्य वैभाषिकसौत्रान्तिकब(हू)दककुटीचरहंसपरमहंस(भा)[2]ट्टप्राभाकरादीनां संभवस्त्वेतदन्तर्गत एव। देवता दर्शनाधिष्ठायिका[3]। तत्त्वानि रहस्यानि[4] ॥ २ ॥

बौद्धं नैयायिकं सांख्यं जैनं वैशेषिकं तथा।
जैमिनीयं च नामानि दर्शनानाममून्यहो ॥ ३ ॥

बुद्धो देवता अस्येति बौद्धम् १। न्यायादनपेतं नैयायिकं २। सांख्य[5] कपिलदर्शनम् ३। जिनो देवतास्येति जैनम् ४। वैशेषिकं काणाददर्शनम् ५। जैमिनिऋषिमतं जैमिनीयं भट्टदर्शनम् ६। च समुच्चये ॥ ३ ॥

तत्र बौद्धमते तावद्देवता सुगतः किल।
चतुर्णामार्यसत्यानां दुःखादीनां प्ररूपकः ॥ ४ ॥

चतुर्णां दुःखसमुदाय २ मार्ग ३ निरोधलक्षणानामार्यसत्यानां तत्त्वानां प्ररूपकः कथयिता सुगतो नाम। आदिशब्दो ऽत्रावयवार्थः। यदुक्तं—

"[सा][6]मीप्येऽपि [व्य][7]वस्थायां प्रकारे ऽवयवे तथा।
चतुर्थेषु (हि)[8] मेधावी [9]ह्यादिशब्दं तु लक्षयेत् ॥"

दुःखं संसारिणः स्कन्धास्ते च पञ्च प्रकीर्तिताः।
विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ॥ ५ ॥

[1] MS. reads सूत्रान्तिक.

[2] The letter here is not clear.

[3] MS. reads ०यकः

[4] MS. contains the wrong number 1.

[5] MS. reads नैयायकं.

[6] The letter here is doubtful. The लघुवृत्तिः of Maṇibhadra which also cites this verse reads सामर्थ्येऽथ cett.

[7] The letter here is doubtful.

[8] MS. has the letter मे here which makes no sense.

[9] MS. reads आदि cett.

संसरन्तीति संसारिणो विस्तरणशीलाः । स्कन्धाः प्रचयविशेषाद्दुःखं ते च पञ्च । विशिष्टं ज्ञानं [विज्ञानं][1] । यदुक्तं[2]—

"य [त् सत्तत्][3]क्षणिकं यथा जलधरः[4] सन्तश्च भावा इमे"।

वेद्यन्ते इति वेदनाः पूर्वभवपुण्यपापपरिणामबद्धाः सुखदुःखं[5]रूपाः । तथोक्तं—

"इत एकनवे[6] कल्पे शक्त्या मे पुरुषो हतः ।
तेन कर्मविपाकेन [7]पादे विद्धो ऽस्मि [शि[8]] क्षितः[9] ॥"

संज्ञेति—[10]सर्वं संज्ञामात्रं नाममात्रम् । नात्र पुत्रकलत्रादिर्घटपटादिर्वा पारमार्थिकः । संस्कार इति—[11]पूर्वानुभूतरूपः संस्कारः[12] । स एवायं देवदत्तः[13] [इत्यादि][14] आकारेण ज्ञानोत्पत्तिः संस्कारः । सैवेयं दीपकलिकेति [वा][15] । रूप इति—[16]रगरगायमाणपरमाणुप्रचयः । बौद्धमते स्थूलरूप (प)[17] दार्थस्य निराक्रियमाणत्वेन[18] परमाणव[19] एव तात्त्विकाः ॥ ९ ॥

[1] MS. omits this word.
[2] MS. wrongly reads यदुत्तं.
[3] MS. reads यत्साक्षणिकं.
[4] र has no visarga in the MS.
[5] MS. reads खे.
[6] This form is grammatically wrong, but any attempt to correct it entails disturbance of the metre of the verse.
[7] MS. reads वादे cett.
[8] The letter in the MS. is not clear.
[9] त has no *visarga* in the MS.
[10] The hyphen is not in the original.
[11] This hyphen is not found in the MS.
[12] The line ends here.
[13] MS. reads देवादत्त:
[14] This word is absent in the MS.
[15] This is not found in the MS.
[16] Hyphen absent in MS.
[17] Letter absent in MS.
[18] MS. wrongly stops the sentence at त्वे, and makes the remaining a separate sentence.
[19] This portion is worm-eaten.

पञ्चेन्द्रियाणि शब्दाद्या विषयाः पञ्च मानसम् ।
धर्मायतनमेतानि द्वादशायतनानि च[1] ॥ ६ ॥

पञ्चेन्द्रियाणि प्रसिद्धानि । शब्दस्पर्शरूपरसगन्धस्वरूपा विषयाः । मानसं चित्तम् । धर्मायतनं धर्मप्रधानमायतनं चेत्याद्येतानि द्वादशायतनानि । तत्त्वं[2]नन्तरं निरूप्यते ॥ ६ ॥

समुदेति यतो लोके रागादीनां गणोऽखिलः ।
आत्मात्मीयभावाख्यः[3] समुदयः स उदाहृतः[4] ॥ ७ ॥

रागद्वेषमोहानां समस्तो गणो यस्मात्समुद्भवति, अयमात्मा, अयमात्मीयः [इति] परस्पर[5]समुदायोपचारादयं परः परकीयमिति भावो रागद्वेषनिबन्धनः समुदयः ॥ ७ ॥

क्षणिकास्सर्वसंस्कारा इत्येवं वासना तु या ।
स मार्ग इति विज्ञेयो निरोधो मोक्ष उच्यते ॥ ८ ॥

सर्वेषां घटपटादीनां स एवायं स एवायमिति ये संस्काराः[6] ज्ञानसन्तानास्ते क्षणिकाः । सर्वं तत् क्षणिकमक्षणिके क्र[मयौ][7]गपद्याभ्यामर्थक्रियाविरोधात् । एवं या वासना स मार्गः । तुशब्दः पाश्चात्यार्थसंग्रहः समु[8]च्च[यार्थे][9] । निरोधो मोक्षः । स सर्वक्षणिकत्वनैरात्म्यवासनारूपः ॥ ८ ॥

[1] This verse occurs as verse 8 in the printed editions.

[2] MS. reads तत्त्वानंतरं.

[3] Benares Edn. reads ०स्वभावाख्यः ।

[4] Benares Edn. reads ०स संमतः ।

[5] MS. reads पादपद cett.

[6] MS. has no *visarga* after रा.

[7] This portion is worm-eaten.

[8] MS. has the letter म in this place.

[9] Portion worm-eaten.

प्रमाणे द्वे च विज्ञेये तथा सौगतदर्शने ।
प्रत्यक्षमनुमानं च सम्यग्ज्ञानं[1] द्विधा यतः ॥ ९ ॥

तथा सौगतदर्शने द्वे प्रमाणे । च[2] पुनरर्थे । अक्षमक्षं प्रति प्रत्यक्षं पञ्चेन्द्रियकम् । अनुमीयते अनुमानं लैङ्गिकम् । सम्यग्ज्ञानं निश्चितावबोधो द्विधा यतः ॥ ९ ॥

प्रत्यक्षं कल्पनापोढमभ्रान्तं[3] तत्र बुध्यताम् ।
त्रिरूपाल्लिङ्गतो[4] लिङ्गि[5]ज्ञानं त्वनुमानसंज्ञितम् ॥ १० ॥

शब्दसंसर्गवती प्र[ती][6]तिः कल्पना । तया अपोढं रहितं निर्विकल्पकम् । [अ][7]भ्रान्तं भ्रान्तिरहितम् । रगरगायमाणपरमाणुलक्षणं स्वलक्षणं हि प्रत्यक्षं निर्विकल्पकम् । बाह्यस्थूलार्थपदार्थगतं ज्ञानं सविकल्पकं भ्रान्तम् । तु पुनः । त्रि[रू][8]पात्पक्षधर्मत्वसपक्ष[9]सत्त्वविपक्षव्यावृत्तिरूपाल्लिङ्गतो[10] धूमादेः[11] यल्लिङ्गिनो[12] वैश्वानरा[13]देर्ज्ञानं[14] तदनुमानम् । सूत्रे लक्षणं नेक्षणीयम् । तेनात्र नवाक्षरत्वेऽपि न दोषः ॥ १० ॥

[1] MS. reads सम्यज्ञानं cett.

[2] Hyphen not found in MS.

[3] MS. wrongly reads सभ्रान्तं

[4] MS. reads त्रिरूपलिङ्गतो.

[5] MS. reads लिङ्गी cett.

[6] Letter not clear.

[7] Letter not clear.

[8] MS. reads त्रिपात् cett.

[9] MS. reads स्वपक्ष cett.

[10] MS. reads ०रूपालिङ्गतो cett.

[11] MS. has no visarga after दे, but the adjacent य is tagged on to it to make it read धूमादेय which is meaningless.

[12] MS. reads ०लिङ्गिना cett.

[13] MS. reads वैश्वानरं cett.

[14] MS. reads ०ज्ञानं.

रूपाणि पक्षधर्मत्वं सपक्षे विद्यमानता ।
विपक्षे नास्तिता हेतोरेवं त्रीणि विभाव्यताम् ॥ ११ ॥

साध्यार्थधर्मविशिष्टो धर्मी पक्षः, यथा ऽद्रिरयं वह्निमान् [धू][1] मवत्त्वात् । अत्र प[क्षसपक्षयोः][2] धर्मत्वं वह्निमत्त्वं धूमवत्त्वेन व्याप्तेः । सपक्षे सत्त्वमिति—यो यो धूमवान्स[3] स अग्निमान्[4] यथा[5] महानसे[6] । धूमवत्त्वेन[7] हेतुना सपक्षे महानसे सत्त्वं वह्निमत्त्वम् । विपक्षे नास्ती[8][ति][9]—[10] यत्र वह्नि[र्नास्ति[11]] तत्र धूमो ऽपि[12] नास्ति, यथा जलाशये वह्निमत्त्वं व्यावर्तमानं व्याप्यं[13] धूमवत्त्व-मादाय[14] [व्यावर्तते[15]] ।

बौद्धराद्धान्तवाच्यस्य संक्षेपो ऽयं निवेदितः ।
नैयायिकमतस्येतः[16] कथ्यमानो निशम्यताम् ॥ १२ ॥

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[1] This portion is worm-eaten, and the MS. has a hole.
[2] This entire portion is worm-eaten, and there is a hole.
[3] Portion worm-eaten.
[4] MS. reads अझिमान्.
[5] Portion worm-eaten.
[6] Letters are separated in the MS.
[7] MS. reads धूमत्वे न.
[8] MS. reads नास्ति.
[9] This letter is not found in the MS.
[10] Hyphen not in MS.
[11] MS. omits these two letters.
[12] MS. reads धूमो पि.
[13] MS. wrongly reads व्याप्तं.
[14] MS. reads ०माराय.
[15] These letters are not found in the MS. which abruptly ends here.
[16] MS. reads नैयायिकमतस्येष: cett.

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6

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NATIONAL EDUCATION IN INDIA

By George S. Arundale

In speaking to you about national education for India I ought to make clear the fact that there is in truth but one education which is universal throughout the world—the education of the more from out the less.

In every kingdom of nature its life is the subject of education. Evolution is education, ceaseless and unerring. And it is an education which causes an unfoldment from the most primitive stages of consciousness in the kingdom to the most advanced—from the state of savagery to the state of kingship. Thus does the evolving life become educated in kingdom after kingdom of nature until it reaches the human kingdom, and then, at the human stage of evolution, once again grows, through the education by the universal laws of nature, out of the savage state of humanity through the various civilized grades up to what we may call kingship in the human kingdom—the levels at which are the Supermen, the heroes, the saints, the true geniuses. Thence, no doubt, human life ascends into kingdoms beyond the human, wherein dwell the many grades of Superhuman Beings.

In the mineral kingdom education transforms the dust into the diamond, into the precious stone, as Ruskin has so beautifully described to us in his *Ethics of the Dust*. In the vegetable kingdom education transforms the lowliest vegetable life into the noblest denizens of the vegetable kingdom, the

gorgeous flowers, the venerable trees. And the beginnings of vegetable life are from the heights of mineral life. In the animal kingdom education transforms the lowliest forms of animal life into the kingly beings of that kingdom. And the beginnings of animal life are from the heights of the vegetable kingdom. In the human kingdom education transforms the lowliest forms of human life into the kingly grandeur of the hero, the saint, the martyr, the genius, the individual who lives but to serve all life around him. And the beginnings of human life are from the heights of the animal kingdom.

So does God the Creator fashion individualities to be immortal and unfold them to become images of His own Eternity. Out of the dust He makes the diamond. Out of the diamond He makes the tree. Out of the tree He makes the animal. Out of the animal He makes the man. Out of man He makes a God.

Such is universal education—the education on which national and any other education must be based. As God unfolds His life, so must the teacher educate his children. And we see from this fundamental fact how much man-made education needs to change before it can effectively co-operate with the education of God which is ever at work. Man-made education must help. It must not hinder. It must hasten, It must not retard. We perceive that universal education, God's education, is two-fold in its nature. It makes individuality wonderful. It makes universality true. The individual gains a marvellous uniqueness, and never loses his individuality. But he grows through God's education to identify his own individuality with that universality and oneness of Life which is alive with gorgeous differences yet knows no distinctions. God's education leads all individualities to become perfect brethren within the Universal Brotherhood of all life.

. Within this all-embracing education must national education live and move and have its being if it is to be true to its essential nature.

What is a nation? A class in the school of the world. So is a faith. Who are the students of a nation? Its citizens, young and old. Education never ceases. It does not begin at birth, neither does it end with so-called death. Education stops short nowhere. Who are these citizens? The pilgrims of God, His children. Through the help of national education they must discover themselves, know themselves more and more unto the perfection destined for them. Through a true system of national education they must learn the lessons of the classes into which God has entered them—the class of their country, the class of their faith, the class of their surroundings whatever these may be. National education must become a true ingredient of God's education.

What is Indian national education? What lessons have Indians to learn in the class which we call India?

To me India symbolizes in large measure that universality aspect of education which I have already mentioned. She has been called a melting pot. More truly should she be called a great refining centre, for that she indubitably is, and is destined more and more so to become as her education proceeds along her own and not along foreign lines. India intensifies in her children the spirit of universality as does no other country, I think, throughout the world. And her magic must be that in no measure do any of her children lose that individuality which, no less than universality, is of the essence of education.

The problem of Indian national education, therefore, is that of adjusting the inherent individuality of her citizens to the universality of her life. And the *purpose* of Indian

national education is to educate every citizen to his or her highest individuality, to the highest individuality which each is capable of achieving in the India class, and to arouse a perfect harmony between the myriad diversities of citizen-individualities and the single unity of the nation-family.

To solve the problem and thereby to achieve the purpose we must know all we can of India's past, of her present, and of the future which awaits her. We must try to know all we can of her common culture and of her many cultures. We must try to know how she grew in the past in every field of her life, what were her greatnesses, wherein she encountered failures and defeats, why she is as she is today, and to what heights she may hope to attain as the future unfolds. We know she is composed of many diverse elements, of many diverse temperaments, faiths, customs. We know she is heterogeneous. But we must also discover that enfolding the heterogeneity there is a homogeneity which it is part of the purpose of national education to bring out in every citizen. It is the old story of individuality and universality. India needs her heterogeneity. But she needs no less her homogeneity.

"Together differently" is the motto of Indian education, and the true teacher in helping the child to fulfil his individual difference will help him to find his place in the common togetherness.

The Hindu citizen must become great in his fulfilment of that which perhaps is the keynote of Hinduism—Dharma, the righteous relationship between an individual and his surroundings. But in the spirit of Dharma he must enter into the universality of the Indian life. The Mussalman citizen must become great in his fulfilment of that which is perhaps the keynote of Islam—Brotherhood, one life in Islam with no

distinctions or differences whatever. In the spirit of the smaller brotherhood of Islam he must vivify the larger brotherhood of India. The Buddhist citizen must become great in his fulfilment of that which is perhaps the keynote of Buddhism —Truth, and he must give his truth in the service of the universality of India. The Christian citizen must become great in his fulfilment of that which is perhaps the keynote of Christianity—Service and Sacrifice. And he can bring no greater gift to India's universality than these splendid qualities. The Parsi citizen may be proud to offer the Purity for which his great faith stands. And yet, of course, each religion has within it the notes of all its fellow-faiths. National education in India must help each citizen to become exalted in terms of his faith, so that he may thereby climb the mountain of his particular individuality and enter into that apotheosis of individuality which is universality. Religious education as I fear it is not yet understood, because we do not yet know our own and others' faiths as they really are, is the essence of national education. And I dare to say that no subject in the curriculum, if only we knew these subjects for what they really are—God showing us His laws at work, is in the slightest degree remote from religious education, for there is no fundamental distinction to be drawn between religious and any other form of education.

At this point I wish to say with all definiteness that while the study of the accepted curriculum of subjects is good in itself for an obvious variety of reasons, it is in particular good in so far as it is positively directed to the development of that character which is threefold in its nature and expression—in Will, in Wisdom, in Activity. However much we may know, it is what we are that counts, and true

education is to end of Being far more than of knowing or even of doing.

What are the elements of the Indian character? What essentially is the nature of the Being of her citizens? In addition to the religious note there is specifically the note of Reverence, of Comradeship, of Harmlessness (Ahimsa). Not that these are practised as they should be, but they do in fact run through the very life of India; and they are essential, vital ingredients of Indian national education.

Under the foreign system of education by which we are afflicted today and have been afflicted for over a century, there is no education at all, or very little. Mostly is it instruction, and instruction in set subjects with the set purpose of passing examinations, though these are more often the subject of failure than of success. It is not character that is stirred through the existing system of education, but the lesser intellect, as we all of us know. How unnational! How flaunting of God's education!

We have the Wardha scheme of education as a supposed step to national education. It is an improvement upon the foreign system. Let us freely admit it. But how little is it based upon the noble simplicities of God's evolving life! If there is to be a truly national system of education we must make qualities our supreme objective and make our subjects the servants of these qualities.

Hence, especially in India national education must be for character and therefore for knowledge to the supreme end of character, and for character in which the soul of India shall shine through every possible exaltation of the setting in which each citizen individuality abides.

We shall not arrive at any true Indian system of education merely by grafting on to the existing system of education

some Indian conceptions of life. We must ourselves discover India as she really was and is—her age-old distinctiveness, culture and genius in every field of life, and in every faith dwelling within her frontiers, and then develop a system which shall educate in every one of her citizens that measure of Indian life which respectively they may be able to achieve. While we may be compelled to continue the existing system for some time longer, the true system must be at work here and there throughout the land, so that through experiment and experience a workable national education may oust the foreign misfit.

May I conclude by putting otherwise what I conceive to be the essence of national education for all countries:

When we know each other, we begin to understand each other.
When we begin to understand each other, we begin to appreciate each other.
When we begin to appreciate each other, we begin to discover common aims.
When we begin to discover common aims, we begin to pool our traditions.
When we begin to pool our traditions, we begin to be a nation.

(An All-India Radio talk given from the Bombay Station.)

EDITORIAL NOTES

In Part II of the present volume of the Bulletin, sixteen pages of the Bhagavad Gītā with the commentary of S'rī Upaniṣad Brahma Yogin were published. The whole work has been printed and will be issued by the Library at a very early date. If the whole book is published in the Bulletin, it may take some long time before the book is completed and so we do not continue the publication of the work in the Bulletin.

The Saṅgīta Ratnākara is a fairly voluminous work. This book too cannot be completely published in the Bulletin. Only a part will appear here. Then the whole book will be issued by the Library. For such of the subscribers of the Bulletin who desire to secure the book, some concession will be shown in the matter of the price of the book when it will be published as a separate volume.

We had announced the publication of a descriptive catalogue of the manuscripts in the Library. The catalogue is now in the press and good progress is being made in printing the work. The book will be available in the near future, so far as the volume dealing with Vedic manuscripts is concerned. The subsequent volumes will be issued in due course.

In Part I of the present volume of the Bulletin, a suggestion had been made in the Editorial Notes regarding the formation of two Associations in India, one in respect of Oriental Manuscripts Libraries and the other in respect of Oriental Journals. As, at the time of the Session of the

All-India Oriental Conference held at Tirupati during the last Easter, the Editor of the Bulletin was away in Rajaputana States and, as such, could not be present at the Session, no progress was made in the matter of the scheme. But encouraging replies have been received regarding the suggestion.

It is not possible to take up such a subject for consideration merely through postal correspondence and by writing Editorial Notes. Some persons who are in sympathy with the project should meet and decide on a regular plan. Perhaps an opportunity may arise for such a meeting only on the occasion of the next Session of the All-India Oriental Conference, which, in the natural course of things, may be expected to take place in December 1941. Preliminary steps will be taken up even now so that some arrangement may be made for such persons as are in sympathy with the idea to meet at that time. We re-assert our conviction that the subject matter is one in which Orientalists are mainly and primarily concerned and the Library aspect of the question is a subordinate one, so far as Oriental Manuscripts Libraries are concerned. As for Oriental Journals, every one will concede that the journalistic aspect is negligible and there is emphasis only on the Oriental aspect of it.

In the case of Oriental Manuscripts Libraries, one has to admit that there is a technical aspect of the problem, which, though subordinate to the Oriental aspect, is yet an important one. But technical niceties and unrestricted enthusiasm for scientific accuracy shall not be a hindrance to the achievement of the main purpose, namely provision of adequate facility for Oriental Students to conduct their studies and researches.

One of the main problems, falling within the technical aspect, is that of classification. There is no uniformity

adopted in this matter in preparing catalogues of Manuscripts Libraries. It would be a great convenience to all Orientalists if some kind of uniformity could be followed. First the classifications should be fixed. Then the sequence of the classifications must also be fixed. There are many catalogues in which the first class is Atharva Veda, the subjects being arranged in an alphabetic order. But most of the Catalogues follow a more or less chronological order, starting with the Vedic Literature, which is recognised as the earliest, and even there, the Ṛgveda taking precedence.

The scope of the classification of Dharma S'āstra is very uncertain. In many catalogues, the Ritualistic Literature, both the earlier Sūtras and medieval manuals, are brought under this heading. In others, the Sūtras are brought under the Vedic Literature; and even here, sometimes they are brought under the separate Vedas to which they are assigned. The classification of the Kāvya Literature too is not uniform.

If Orientalists, especially those who are intimately connected with Oriental Manuscripts Libraries, can devise some uniform mode of classification, it will save much time that is now spent in trying to find out a manuscript in a catalogue. It is true that in most of the classified catalogues, there is also an alphabetical index. Yet it is necessary to devise the catalogues in such a way that the need to look into the alphabetical index is reduced to the minimum requirement.

Further there is no uniformity in the matter of names of works and authors. Different works have similar and even identical names and the same work is known by different names. This is also the case with authors. Sometimes works are known by their authors and sometimes by the names ascribed to the work. Māgha and S'is'upālavadha as names of the same work and Bhaṭṭikāvya and Rāvaṇavadha as names of the

same work are familiar examples. Sometimes the author's name is prefixed with titles like Bhaṭṭa and sometimes the title follows the names. The names also occur without a title. The identity and difference of authors is also a puzzle in Sanskrit Literature. Sureśvara-Viśvarūpa-Maṇḍana-Uṃveka-Bhavabhūti problem is now well known. If names of authors are fixed, and can be so fixed, an alphabetical index will solve the difficulty of want of uniformity in classification. But in the case of Sanskrit Manuscripts, the problem is not simple.

The University of Madras has undertaken the task of preparing a New Catalogus Catalogorum, more or less on the plan of the Catalogus Catalogorum of Th. Aufrecht, so familiar to all Orientalists. The work is primarily and essentially a consolidated alphabetical index of all lists of manuscripts either in public Libraries or in the possesion of private individuals and institutions. Instead of a person having to wade through hundreds of catalogues, the new work undertaken will enable Orientalists to locate a work in a catalogue very easily, at a glance. Besides this the work is undertaken on a much more ambitious plan. But that does not in any way take away the essential and primary nature of the work as its name indicates.

But there is one aspect of providing facilities to Orientalists in their studies and researches, which is not included in the plan as an integral part of the undertaking as it now stands. It will be possible to add to the plan at any future time. The plan is sufficiently elastic and accommodating and there is enough scope for expansion.

It will be a great help if all the works in Sanskrit can be classified in a systematic way, so that one can know what books are available in a particular subject or in the particular aspect of wider subject. Of the authors and works in Sanskrit Literature,

a large number still remains in manuscripts form without having been made available in print; even the printed catalogue of a scientifically classified Library, however well equipped in Sanskrit Literature, does not give any idea of the wealth of literature or the nature of the literature in any division or sub-division of Sanskrit Literature. When the work of the New Catalogus Catalogorum will be finished according to the plan now taken up for execution, it is hoped that nearly all works and authors in Sanskrit Literature will have been assembled in a single volume. If on future occasions a new work or author comes to be known, such additions can be only a very rare event. If, based on the information collected together in the New Catalogus Catalogorum, the names of works could be re-assembled on a classification basis, certainly that will be a great help for Orientalists. When the New Catalogus Catalogorum will be finished, the further process in the form of such a classification will be more or less of a mechanical nature. Careful arrangement is all that will be needed. The division and sub-division in Sanskrit Literature to which each work entered in the New Catalogus Catalogorum has to be assigned, as in the Catalogus Catalogorum of Th. Aufrecht, will have been noted against each such work.

If such a consolidated list of all Sanskrit works, either available in Manuscripts in full or in an incomplete form, or only known by mere name, is to be prepared on a subject classification basis, then the important problem of the nature of the classification arises. It is here that I feel that a Library organisation like the Indian Library Association can come in to give expert advice on the nature of the classification that has to be adopted in such an undertaking. But here also, the existing circumstance, the needs of the Orientalists and the general wish of the Orientalists must be the supreme

consideration and they cannot be subordinated to predelections of doctrinaire theoreticians.

Books classification has in recent times become what is called a science. There are various schemes of classification. But these new methods are introduced in modern times for meeting certain modern requirements; and to introduce them into a system where suoh modern requirements are not present is likely to turn out to be a case of perverted misapplication. When there is a growing library of printed books with constant additions of a large number of volumes, volumes have necessarily to be inserted in the middle to bring together and to keep together books on the same subject or books of the same author. For this, an expanding system of classification is wanted. Every number proceeds on its own line without hitting against the number of the next book. Thus if there are ten primary numbers, each of such primary numbers can be subdivided into ten further sub-numbers and this process can go on as new books arrive. Thus no expansion in number one will push against number two. This is a necessary arrangement in a growing Library.

But the case of classification of Oriental Manuscripts Libraries is quite different. The number of works and authors does not expand. It is more or less a fixture and the possible rare appearance of a new name, either of an author or of a work, does not materially affect the classification. If once all the works are classified, that is the final stage and there is no need for any alteration by way of addition. It is only in a modern growing Library that new authors and new works demand additional room.

Orientalists are accustomed to a certain method of classification and no amount of scientific exactness or theoretical perfection can justify a complete dislocation of the existing

arrangement. Slight adjustments are permissible for the sake of uniformity. In the case of a modern Library which constantly grows, some kind of scientific classification, which will admit of new numbers being added, is necessary; and the only question that is open is the particular method of classification; in the case of Oriental Manuscripts Libraries, even the very need for adopting an absolutely new system and disturbing the more or less accepted methods now in vogue in the large number of Manuscripts Libraries, is under question and the consideration of the particular form of the modern method of classification can come in only when the main principle is settled.

Further, nearly all the well established and well known Libraries have their own catalogues, based on a certain method of classification; and if a new method is evolved, it is not at all likely that any Library will adopt the new method and prepare new catalogues according. One has to take into consideration the financial aspect of the problem. What seems feasible is that the existing method may be retained and that some method which will approximate to the majority of the bigger Libraries may be devised, without going in for what is called modern scientific classification.

Orientalists are generally accustomed to the name of the author and of the work and also the subject to which the work belongs. When the total number of authors and works is known and is more or less permanently fixed, one has to consider very seriously the desirability of burdening a work, meant to be used by such Orientalists, with big decimal numbers running to a few digits or with letters of the English alphabet, both capital and small, interspersed with numbers and colons and hyphens. When the number of authors and works and the subjects under which the works fall, are

all quite fixed permanently, there is little reason for circumscribing the scope of the division by the limitations of the decimal system of calculation or by the number of letters in the alphabet of a language.

I am not suggesting that the experts in Library Science are not wanted in the arrangement of Oriental Manuscripts Libraries. What I am emphasising is that whatever expert advise and assistance can and will be rendered must be in consonance with the requirements of Orientalists, which should on no account be subordinated to the theoretical interests of scientific precision or technical accuracy. I happen to be, for the time being, the Vice-President of the Indian Library Association and I have placed the matter before the Indian Library Association for consideration. Meanwhile it will be a great help to me if persons in charge of Oriental Manuscripts Libraries can communicate to me their suggestions on the matter and if they can also co-operate with me in forming the Association as suggested in the Editorial Notes of the Bulletin in February, 1940.

Meanwhile I shall analyse the existing classifications as found in the various classified catalogues of Libraries and make known through the Editorial Notes on future occasions, the results of such analysis; and I shall also prepare a provisional classification which will approximate to the larger number of such catalogues, and which, after due consideration and necessary alteration and improvement, may be accepted as the standard system of classification.

Another point I had been thinking about for some time is about printing cards for all the manuscripts in Sanskrit. The system is quite in vogue for even printed books in modern languages. The problem is much simpler for Sanskrit Manuscripts. There will be no need for printing

new cards for new manuscripts coming in. The number of manuscripts is fixed. If a large number of cards are printed for each of the manuscripts, every Library can secure a set and put in the cabinet such of the cards for which they have manuscripts. Here also, one has to consider the design of the card. Are two sets of cards enough, one for Titles and one for authors? Or is it necessary to have another set for Subject classification? The details can be worked up easily, if the general principle is accepted. I feel that this will eventually be cheaper for the Libraries, than to have to write out cards for all the manuscripts. I have noticed that there are many Libraries where they do not have a consolidated alphabetical list, but only hand lists, sometimes extending over more than one volume for different collections. In many Libraries, they do not have the staff to write out new cards, when a large number of manuscripts are acquired. And as such they do not have an index system at all. The printed card system will enable them to keep such an index in cards. An All-India Oriental Manuscripts Library Association can consider this also.

The Asvalayanagrihya Sutra will hence forward be edited by Swami Ravi Tirtha.

We greatly regret to announce the demise on 7-11-40 of Pandit G. Krishna Sastri at Bombay. He served the Adyar Library as its Librarian from 1901 to 1906.

MANUSCRIPTS NOTES

BY K. MADHAVA KRISHNA SARMA, M.O.L.

SPHOṬASIDDHI

TWO Sphoṭasiddhis have already been published, the one of Maṇḍana with the commentary Gopālikā of Ṛṣiputra Parames'vara of the family of the celebrated Payyūr Bhaṭṭatiris, as No. 6 in the Madras University Sanskrit Series, and the other of Bharatamis'ra as No. 89 in the Trivandrum Sanskrit Series. A third one contained in a Malayāḷam palm-leaf MS. deposited with the shelf-number 21. P. 24 in the Adyar Library is here presented to scholars for the first time.

That the comprehension of meaning from the momentarily perishing Varṇa or Varṇas is impossible, that the last Varṇa of a word aided with the Saṃskāras of the rest is incapable of recalling the whole of the word, as such capacity cannot be postulated for Saṃskāra which can recall only its cause, and that therefore it (the comprehension of meaning) is from an eternal principle which both transcends and is manifested by the Varṇas—a principle which in the ultimate analysis stands out as the ONE REALITY of which all this multitudinous phenomenon is a Vivarta—(Cf. the invocatory verse of the present work: यद्विवर्तः प्रपञ्चोऽयं वाच्यवाचकलक्षणः ; Bṛahadāraṇyaka 1. 4. 7: तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियते—असौ नामायमिदंरूप इति ; Vākyapadiya 1. 1: अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् । विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥) is the rationale of the Sphoṭa doctrine propounded by the great

Hari and others and put in a nutshell in this third Sphoṭasiddhī in 25 beautiful Gītis. I shall deal with the subject *in extenso* elsewhere.

Malabar has already taken credit for the preservation of Maṇḍana's Sphoṭasiddhi which it undoubtedly owes to the Payyūr Bhaṭṭatiris who were specialists in the works of the Ācārya who as an admirer and follower of Hari, was as much an advocate of the S'abdādvaita as of the Brahmādvaita. It is also the interest of Malabar savants in the Sphoṭa philosophy that has preserved for us the work of Bharatamis'ra. And it is not improbable that the author of the present treatise who in the usual Malabar style invokes Gaṇapati, Sarasvatī and Guru and who has chosen to be anonymous was a Keraḷīya.

स्फोटसिद्धिः

हरिः श्रीगणपतये नमः । अविघ्नमस्तु ॥

यद्विवर्तः प्रपञ्चो ऽयं वाच्यवाचकलक्षणः ।
नित्यं निगमवेद्यं तच्छब्दतत्त्वमुपास्महे ॥ १ ॥

गजाननं गिरां देवीं गुरून् गुरुकृपानपि ।
प्रणम्य प्रोच्यते ऽस्माभिः स्फोटसिद्धिः प्रमाणतः ॥ २ ॥

अस्ति हि गौरित्यादिषु पदमेकमिति प्रतीतिरखिलानाम् ।
पदबुद्धयवलम्बः कस्तत्रेतीदं विचिन्त्यमभियुक्तैः ॥ ३ ॥

पदबुद्ध्याश्रयता नो वर्णानां संभवेदनेकत्वात् ।
न च तत्समुदायस्य क्रमिकत्वात्तस्य संभवाभावात् ॥ ४ ॥

एकश्रुत्यारोपात्समुदायः संभवीति नो वाच्यम् ।
क्रमबुद्धानां तेषां युगपत्स्मृतिसंस्रवाभावात् ॥ ५ ॥

वर्णनिबद्धा पदधीरियतेयं नो भवेद्धि तद्विषया ।
अवयवसंभिन्नापि ह्यवयविबुद्धिर्यथा न तद्विषया ॥ ६ ॥

वर्णव्यतिरिक्तो ऽतः पदबुद्धेर्विषयभावमापन्नः ।
सिद्धः स्फोटो नूनं यो ऽसाविह सूक्ष्मदर्शिदृश्यात्मा ॥ ७ ॥

प्रत्यक्षबलादित्थं वाचस्तत्त्वं विचिन्त्य निर्णीय ।
अर्थापत्त्या ऽप्येतं स्फोटं निर्णेतुमारभे भूयः ॥ ८ ॥

भवति च गौरित्यादिषु सास्नादिमदादिवाच्यविस्फूर्तिः ।
किं तत्प्रत्यायकमिति चिन्त्यमिदं तत्त्वचिन्तनाचतुरैः ॥ ९ ॥

वाचकता वर्णानामिति चेत् प्रत्येकमेव सा किं स्यात् ।
अथ वा समुदायस्येत्येतदवश्यं विमृश्य वक्तव्यम् ॥ १० ॥

प्रत्येकं यदि सा स्यात् प्रथमादेव प्रतीतितो ऽर्थस्य ।
अन्येषां वर्णानां प्रसजेदेव प्रयोगवैयर्थ्यम् ॥ ११ ॥

क्रमिकज्ञानादेषां वर्णानां संभवी न समुदायः ।
इति पक्षद्वयमपि न क्षमते तत्स्फोटपक्षमाक्षेप्तुम् ॥ १२ ॥

मन्यन्ते पुनरन्ये वर्णो ऽन्त्यो वाचकत्वमेतीति ।
आहितशक्तिः सकलैरतिवेलं पूर्ववर्णसंस्कारैः ॥ १३ ॥

संस्कारो ऽयमपूर्वस्थानीयः किं बुधैरभिप्रेतः ।
स्मृतिफलकल्पितसत्त्वः किं वायं भावनाख्यया ख्यातः ॥ १४ ॥

आद्यो ऽत्रानुपपन्नः पक्षस्तत्कल्पना हि विधिमूला ।
अर्थानामभिधानं शब्दस्वाभाविकं हि नो वैधम् ॥ १५ ॥

पाश्चात्त्यो ऽपि च पक्षो मन्ये नूनं न साधुतां यायात् ।
शृणुत बुधाः सममतयस्तत्त्वं कथयामि नैव मत्सरतः ॥ १६ ॥

वस्तुविशेषग्रहणाज्जातो नूनं य एष संस्कारः ।
वस्त्वन्तरधीकृत्त्वं क्वचिदपि नो जगति तस्य संदृष्टम् ॥ १७ ॥

इति वाचकतापीयं समबुद्ध्या चेद्विचिन्त्यते तत्त्वम् ।
स्फोटस्यैव हि युक्ता न तु वर्णानामितीह निर्णीतम् ॥ १८ ॥

आद्येन ध्वनिनासौ स्फोटो ऽखण्डः प्रकाश्यते किंचित् ।
अवशिष्टैर्ध्वनिभेदैः सुव्यक्तो ऽयं क्रमेण जायेत ॥ १९ ॥

नन्वेतेन न्यायेनार्थो ऽभिव्यज्यतां ध्वनिश्रेण्या ।
किं पुनरन्तर्गडुना स्फोटेनान्येन कल्पितेन स्यात् ॥ २० ॥

एवं हीन्द्रियजन्यं ज्ञानं तद् दृश्यते यतो ऽव्यक्तम् ।
मानान्तरजन्यं तु ज्ञानं स्याद् व्यक्तमेव नाव्यक्तम् ॥ २१ ॥

उक्ते ऽर्थे ऽविस्रम्भः स्याच्चेदत्र प्रमाणभूता सा ।
श्रुतिरेव प्रष्टव्या सैव भवेत् साक्षिणी बतास्माकम् ॥ २२ ॥

अत्र गकारादिषु यद्वर्णव्यक्तिषु विभाति सामान्यम् ।
गोशब्दत्वादेतज्जातिस्फोटो निगद्यते विबुधैः ॥ २३ ॥

वर्णव्यक्तिभिराभिर्नादत्वेन प्रकल्पिताभिरदः ।
व्यङ्ग्यं यत्पदतत्त्वं व्यक्तिस्फोटः स कथ्यते मुनिभिः ॥ २४ ॥

इह बुद्ध्युपसंहारं शब्दैर्भागैः प्रकाशितं भूयः ।
कथयन्त्यन्तस्तत्त्वं तत्त्वज्ञाः केचनेति मतभेदाः ॥ २५ ॥

मतभेदानामेषामुपसंहारे न भेदलेशो ऽपि ।
वर्णव्यतिरिक्तं यद्वाचकमेतत्पदं हि सकलमते ॥ २६ ॥

यस्तु विविच्य विवेक्ति स्फुटमेतच्छब्दतत्त्वमतिगूढम् ।
ऐहिकमामुत्रिकमपि लभते सुखमञ्जसा पुमानेषः ॥ २७ ॥

इति स्फोटसिद्धिः समाप्ता ॥ श्रीकृष्णाय नमः ॥

RUDRABHĀṢYAS AND DATES OF MAHĪDHARA AND VEṄKAṬANĀTHA

MAHĪDHARA

There is a MS. of Mahīdhara's Rudrabhāṣya in the Adyar Library. It bears the shelf-number 40. E. 42. Besides the author's commentary on Adhyāya 17 of the Vājasaneyi Saṃhitā, which only is hitherto known as his Rudrabhāṣya and which is here incomplete, the MS. at the beginning contains also a commentary on Anuvāka 2. 9 of the Maitrāyaṇī Saṃhitā, which at its end is said to have been added for purposes of Maṅgala :

मङ्गलार्थं समाम्नातो व्याख्यातो ऽप्यनुवाकक: ।
आत्वा वहन्तु हरय: पूर्वोऽसौ शतरुद्रियात् ॥

There is nothing in the MS. to show that this is not intended as part of the Rudrabhāṣya. A reference to Sāyaṇa and S'aṃkara is found here as below :

अग्निरूपत्वेन अतिपराक्रमत्वेन च पुंस्त्वमुभयो: शब्दयो: । ततश्च तत्तत्प्रसादयितुमित्यर्थ: । पुंस्त्वं जातवेदस इति सायणमाधवशंकरप्रभृतिभि: सोपपत्तिकं व्याकृतम् । इह तु विस्तरभिया न लिख्यते । वयं विद्महे जानीम: ।

The underlined part is added on the top of the page, the place of omission being marked X. The context shows that the sentence is part of the commentary. The reference to Sāyaṇa is important inasmuch as it proves that Mahīdhara is later than the former. It also makes it clear that the author means Sāyaṇa and not Veṅkaṭamādhava when in the introductory verse of his Vedadīpa he says : भाष्यं विलोक्यौवटमाधवीयम् । See Bhagavaddatta, *History of Vedic Literature*, Vol. I, Part II, pp. 93 ff.

On the basis of an inscription which mentions a Mahīdhara, Prof. Sarup assigns our author to the beginning of the 12th century (Indices and Appendices to the Nirukta, pp. 73-74). This date cannot be accepted for this Mahīdhara whose Mantramahodadhi bears at the end the chronogram अब्दे विक्रमतो जाते वेदबाणनृपैर्मिते (1654 = A.D. 1597).

The invocation to Lakṣmīnṛsiṃha at the beginning of both the Mantramahodadhi and the Vedadīpa is proof of the identity of the author. Compare also

> श्रीमद्वत्सऋषेः कुले समभवरत्ना (द्रत्ना) करः पण्डित-
> स्तत्सूनुः फनुसंज्ञकः समजनि श्रीविद्ययोर्भाजनम् ।
> तत्पुत्रस्तु महीधरः समलिखन्मन्त्रार्थमैत्रे (शे) पुरे
> स्त्रीयज्ञानकृते तेनो (ततो वि) तनुतां सन्मङ्गलं श्रीपतिः ॥

(Weber, Vāj. Saṃ., Various Readings and Corrections of the Press, p. 19) with the following verses of the Mantramahodadhi :

> आसीद्रत्नाकरो नाम विद्वान्ख्यातो धरातले ।
> तत्तनूजो रामभक्तः फनूभट्टाभिधो ऽभवत् ॥
> महीधरस्तदुत्पन्नः संसारासारतां विदन् ।
> निजदेशं परित्यज्य गतो वाराणसीं पुरीम् ॥
> सेवमानो नरहरिंस्तत्र ग्रन्थमिमं व्यधात् ।

(Calcutta ed., p. 398).

Mahīdhara has therefore to be assigned to the latter half of the 16th century. The S'aṃkara referred to by the author has yet to be identified.

VEṄKAṬANĀTHA

There is a Rudrabhāṣya ascribed often wrongly to Abhinava-s'aṃkara and printed as of this author both by the Srividyamudrak-sara Press, Grantha script, Kumbakonam, 1903, and the Vani Vilas Press, Devanāgarī script, Srirangam, 1913. A MS. of this is noticed under this wrong authorship in the Adyar Library Catalogue, Vol. I, p. 5. On the basis of the testimony of the colophons of MSS. of this work, belonging to the Mysore and Gaekwad Libraries, where the work is clearly ascribed to Veṅkaṭa-nātha disciple of Abhīnavas'aṃkara, Prof. Bhagavaddatta rightly suggests the former to be the author (*History of Vedic Literature*, Vol. I, Part II, pp. 125-26). This identification is now fully

corroborated by a definite evidence contained in another of Veṅkaṭanātha's works, namely, the Brahmānandagiri, a commentary on the *Bhagavadgīta*, published by the Vani Vilas Press, 1912. Following is one of the introductory verses of this Gītābhāṣya :

श्रीमद्रामब्रह्मश्रीचरणस्मरणपरिणतस्फुरणः ।
भगवदुपदिष्टगीताभावं विवरीतुमारभे सो ऽहम् ॥

The colophon at the end of the Mysore MS. of the Rudrabhāṣya runs :

इति श्रीमत्परमहंसपरिव्राजकसार्वभौमश्रीमदद्वैतविद्याप्रतिष्ठाभिनवशंकराचार्यसर्वतन्त्रश्रीरामब्रह्मानन्दभगवत्पूज्यपादानन्दशिष्येण श्रीवेङ्कटनाथेन विरचिते यजुर्वेदोपनिषद्भाष्ये श्रीरुद्रोपनिषद्भाष्यं समाप्तम् ॥ (See Des. Catal. No. 604).

From this it is clear that Ramabrahman was styled Abhinavaśaṃkara and that Veṅkaṭanātha was his disciple. On p. 206 of the Vani Vilas edition of the Brahmānandagiri there is the statement : इन्द्रियादिशब्दानां स्वार्थपरत्वे संभवति तदभिमानिदेवतापरत्वकल्पनस्यान्याय्यत्वाच्च । नाप्यन्यत्प्रमाणमस्तीति पाषण्डगजकेसरिण्यस्माभिः प्रपञ्चितमित्यास्तां तावत् । Rudrabhāṣya under notice contains on Rudra 2. 3 the remark : एवमन्यान्यप्यस्मिन्विषये बहूनि वचनानि सन्ति । तानि सर्वाण्यप्यस्माभिः पाषण्डगजकेसरिण्युदाहृतानि । From this it is apparent that both are the works of one and the same author Veṅkaṭanātha. I am indebted for this reference to my colleagues Pandit S. Subrahmanya Sastriar and Mr. K. Ramachandra Sarma. It is not known how in the preface to the Vani Vilas edition of the Rudrabhāṣya the Pāṣaṇḍagajakesariṇi has been ascribed to Abhinavaśaṃkara and Veṅkaṭanātha is said to have written a commentary on the work. The other works of Veṅkaṭanātha are the Advaitavajrapañjara, the Mantrasārasudhānidhi and the Taittirīyopaniṣadbhāṣya. Unfortunately all these three are known to us only from references to them in the Brahmānandagiri and none of them have yet seen the light of day. The Brahmānandagiri contains ample testimony for the author's deep erudition in Mīmāṃsā and Vedānta.

The date of Veṅkaṭanātha can be known approximately. He very often criticises Madhusūdana Sarasvatī in his Gītābāṣya. The year of birth of the latter is accepted as A.D. 1540 by P. C. Divanji (Introduction to Siddhāntabindu, Gaekwad Series, p. 23). Our author and his Guru must be later than this. One Abhinavas'aṃkara with an eighth century date is mentioned along with a long list of small works by Dr. Krishnamachariar in his *History of Classical Sanskrit Literature*, p. 323. The Guru of Veṅkaṭanātha cannot however be so old. One of the works mentioned as of Abhinavas'aṃkara by Dr. Krishnamachariar is the Subrahmaṇyabhujaṅga. In Nos. 9. E. 3 and 19. G. 45 of the Adyar Library, this Stotra has at the end the colophon: इति श्रीमत्परमहंसपरिव्राजकाचार्याभिनवनारायणेन्द्रसरस्वतीपूज्यपादशिष्यश्रीमच्छंकर - भगवत्पादकृतिषु सुब्रह्मण्यभुजङ्गं संपूर्णम् ।

Sanskrit literature is yet to know of a Nārāyanendra Sarasvatī of the 8th century.

There is a commentator on a portion of the Taittirīya Saṃhitā, called Naidhruva Veṅkates'a whose identity, as pointed out by Prof. Bhagavaddatta (*Ibid.*, Vol. I, Part II, p. 121), is not clear. Besides the MS. available in Santiniketan, to which Prof. Bhagavaddatta refers, there is one (No. M. 54—10) in the Govt. Oriental MSS. Library, Madras. This latter is a palm-leaf MS. written in Grantha and is heavily damaged. As in the former, in this also there is a colophon ascribing the work to Naidhruva Veṅkaṭes'a. The MSS. of Veṅkaṭanātha's works, so far as they have been collected, are all unanimous in calling the author simply Veṅkaṭanātha. The prefixture of Gotra suggests that the commentator on the Taittirīya Saṃhitā is a Vaiṣṇavite. He is therefore different from Veṅkaṭanātha who is undoubtedly a S'aṃkarite. Is Naidhruva Veṅkates'a the same as the author of the Bhosalavaṃs'āvali, a probable contemporary of King S'arabhoji (See Krishnamachariar, *Ibid.*, p. 246)?

A VARIANT VERSION OF THE HARI-VILĀSA OF LOLIMBARĀJA

By H. G. Narahari, M.A.

As a poet of conspicuous merit, as a physician of recognized authority, *Lolimbarāja*, poet and physician in one, seems to have been quite a well-known figure in his day (*Vaidya-jīvana*-V. 12). Keith (*History of Sanskrit Literature*—P. 137) seems to consider him as one of those Jain writers in Sanskrit whose fancy for brahmanical myths and legends drove them to choose those legends as outlets for their poetic skill and imagination. But there seems to be no intrinsic evidence in any of the works of the author to support the statement that he was a Jain by caste.[1] Lolimbarāja is, in fact, one of those Indian writers who have left very little information about themselves. His genealogy is doubtful and it is very difficult to fix his date within reasonable limits. The colophons of his *Hari-vilāsa* call him a scion of the family of Sūrya-paṇḍita, while those of his *Vaidya-jīvana* and *Camatkāra-cintāmaṇi* call him the son of *Divākara-paṇḍita*. One could venture a guess and say that 'Divākara' might have been used as a synonym of 'Sūrya' and that both are the names of the same person; but a manuscript of the *Vaidya-jīvana* deposited at the Govt. Oriental MSS. Library, Madras (No. R. 2371) contains a colophon according to which Lolimbarāja is the son of Muñja and obtained all his knowledge through the grace of the Sun (*Divākara*). That he owed his knowledge to the Sun is attested by the *Vaidya-jīvana* also when it says *Divākaraprasādena rogyārogyasamīhayā samāsena vayaṃ kurmaḥ kāvyam sadvaidyajīvanam.* According to another legend, he is said to have acquired all his wisdom through his devout worship of the eighteen-armed *Mahiṣāsura-mardinī* situated on a famous South-Indian Hill

[1] On the contrary, Verse V, 79 of the *Hari-vilāsa* (*Paṇḍit*—Vol. II, p. 109) calls Lolimbarāja a brahmin of the *Bhargava Kula*. This however, cannot be taken as authoritative, for the other edition as well as many MSS. of the work omit this stanza.

called *Saptas'ṛṅga.* (*Paṇḍit*—Vol. II, pp. 78 ff.). As regards his works and chronology, much careful sifting of conflicting testimony is needed, and I propose to deal with this question on a future occasion.

The *Hari-vilāsa* of our author is a well-known *Kāvya* in Sanskrit, and has been printed twice. Its *editio princeps* was brought out in 1867 by Mr. Becana Rāma S'arman in the pages of the *Paṇḍit* (Vol. II, pp. 79 ff.). *Two* MSS. were collated in bringing out this edition. With the help of *one more* MS., a revised edition of it was brought out in the *Kāvya-mālā* in 1895. On page 16*b* of the second part of the Adyar Library Catalogue, there is the entry " *Sundara-Dāmodaraḥ* ", *Rolambirāja-kṛtaḥ*—XXXVIII, F. 66 etc." I examined the manuscript only to find that it is another MS. of *Hari-vilāsa* containing a recension which is different from that found in either of the printed texts. Mr. Krishnamacharya (*Classical Sanskrit Literature*—p. 216) does not seem to have examined this MS. when he says that these two are different works. The MS., however, pretends to be a different work, for its colophons run as follows: *Iti s'rī sundara-dāmodare mahākavye lolimbarājaviracite . . . nāma . . . sargaḥ* as distinguished from those of the extant manuscripts and editions of the *Hari-vilāsa* which run as: *Iti S'rīmatsūrya-paṇḍitakulālaṁkāraharihara mahārājadyotitalolimbarājavira-cite Harivilāse mahākāvye . . . . . nāma . . . sargaḥ.* But the textual divisions of this so-called new work *i.e.* the *Sundara-Dāmodara* are the same as those of the *Harivilāsa*; even like the latter, the former consists of *five ullāsas* and gives the same names to its *ullāsas* as the other; and, as the result of my collation of this manuscript with the printed editions of the *Hari-vilāsa* shows, the *Sundara-Dāmodara* is nothing but a variant recension of the *Harivilāsa* containing some variant readings and a number of additional verses. I give below in detail the result of my collation, but before that I shall describe the MS. of the *Sundara-Dāmodara* in brief.

The MS. bears the Shelf-number XXXVIII. F. 66 and is written in the Devānagarī script of the Maithilī type. Substance, country-made paper; Condition, very old and worm-eaten; Size, 10" × 3¼"; Lines, 6 on a page; folia, 43. The MS. is often faulty and more than once numbers its verses wrongly. According to the scribal note at its end, it was copied by a Kās'irāma on Friday, the first day of the bright-half of the month of *Jyeṣṭha* in Saṁvat 1811 (1754 A.D.). The scribe also seems to be aware of the fact that some verses occur in the *Sundara-Dāmodara* in common with the *Hari-vilāsa* for, in the left-hand corner on top of Folio *29b*, he scribbles in wrong Sanskrit the note '*Harivilāsamapi kas'citloko kathayati*'.

The following is the result in detail of my collation of this manuscript with the two printed editions of the *Hari-vilāsa*:

1. कस्याश्चिदालिङ्गितबालकायाः—H. V.* I. 10*a*

   कस्याश्चिदालिङ्गितमाधवायाः—S. D.* I. 10*a*

2. After the verse मृगमदतिलको ऽस्य०, the next verse in the *Hari-vilāsa* is नन्दश्चिदानन्दमयस्य० (I. 12). This verse is omitted by the *Sundara-Dāmodara* which has the verse कन्दुकद्वयमतीव सुन्दरं० (=H. V. I. 13) after it.

3. The *Sundara-Dāmodara* omits the verse शयनाशनासनसमागमगीतं (H. V. I. 16) after the verse गोकुलान्निकट एव० (H. V. I. 15=S. D. I. 14).

4. After the verse पूतना हरिवधार्थमाययौ० (H. V. I. 18), the verses धरस्य धरणात्करे० and अपि तनुतरमूर्तिः०[1] occur in the *Hari-vilāsa*. These two are omitted by the *Sundara-Dāmodara*.

* For the sake of convenience, the following abbreviations have been adopted: H. V.=*Hari-vilāsa* and S. D.=*Sundara-Dāmodara*. The figures refer to the Kāvya-mālā edition of the *Hari-vilāsa*, and where the Benares Edition differs from it, the difference is indicated in the foot-notes.

[1] This verse is omitted also by the Benares Edition of the *Hari-vilāsa*.

5. Before the verse एवं गोपीवाक्यमाकर्ण्य० (H. V. I. 28=S. D. I. 24), the latter work has the introductory remark 'त्रिभिर्विशेषकं' which is omitted by the other in both of its editions.

6. किमिति गच्छसि वत्स० (H. V. I. 30) reads किमिति वै गच्छसि वत्स० in the *Sundara-Dāmodara* (I. 26).

7. अतिदुष्टकंसनृप०—(H. V. I. 32).
दुष्टकंसनृप०—(S. D. I. 28).

8. The verse नानागुणैरवनिमण्डलमण्डनस्य० which forms the last verse in the first canto of the *Hari-vilāsa* is omitted by the *Sundara-Dāmodara* which closes its first canto with the previous verse itself which is common to both of them.

9. The second canto of the *Sundara-Dāmodara* begins with "'श्रीगोपालो जयति'". This benedictory phrase is absent in the two editions of the *Hari-vilāsa*.

10. After the verse अपि प्रचुरलालसा० (H. V. II. 8=S. D. II. 8), the *Sundara-Dāmodara* has the verse.

सङ्गीतसक्तस्य सहाङ्गनाभिर्देवस्य दिव्योत्सवदर्शनेन ।
सत्याभिधानो ऽपि चिराय तस्मिन्सदागतिर्मुक्तगतिर्बभूव ॥ folio 6*af*

This is omitted by both the printed editions of the *Hari-vilāsa*.

11. The verses गोदोहनादि० and प्रेम नात्मतनयस्य० which occur in the *Hari-vilāsa** after the verse विभुवंशरवश्रवणप्रवणा० (H. V. II. 9=S. D. II. 10) are omitted by the *Sundara-Dāmodara* which has, in place of those two verses, the verse.

आभीरनीररुहरम्यविलोचनानां लज्जाभयैरपि नितान्तनिवारितानाम् ।
वेणुस्वनो यदुपतेः श्रुतमात्र एव वृन्दावनाभिगमनोत्सुकतां व्यतानीत् ॥
(folio 6*b*)

This verse does not find a place in *either* of the printed editions of the *Hari-vilāsa*.

* There is some change in the order of these verses in the Benares Edition of the *Hari-vilāsa*, though both these occur there also.

12. चर्चिता मृगमदैर्मृगीदृशः*—*Hari-vilāsa*, II. 12*b*.
रूषिता मृगमदैर्मृगीदृशः—*Sundara-Dāmodara*, II. 12*b*.

13. जङ्गमा इव लता जभाशिरे*—*Hari-vilāsa*, II. 12*d*.
जङ्गमा इव लता बभासिरे—*Sundara-Dāmodara*, II. 12*d*.

14. भगवति सहसैवान्तर्हिते संज्वरार्ता
च्युतमतिरतिरस्यान्वेषणार्थे समन्तात् ।—*Hari-vilāsa*, II. 15*ab*.
अथ हृदि विदधाना विस्मयस्यावतारं
गतधृतिधृतिरस्यान्वेषणार्थं समन्तात् ।—*Sundara-Dāmodara*, II. 15*ab*.

15. नवजलधरधामा नन्दधामाससाद—*Hari-vilāsa*, II. 34*d*.
जलजलरुहवृत्त्या नन्दसद्मन्यवात्सीत्—*Sundara-Dāmodara*, II. 34*d*.

16. The concluding verse of canto II in the *Hari-vilāsa* which runs नानागुणैरवनिमण्डलमण्डनस्य० is absent in the *Sundara-Dāmodara*.

17. इत्थं विधायातिरसेन रासक्रीडां स वृन्दावनमध्यदेशे ।
इच्छाविहारी सह गोपगोभिर्गोवर्धनं गोधरमाजगाम ॥
—*Hari-vilāsa*, III. 1
इत्थं वने चारयतो ऽच्युतस्य गवां गणान्भूरिदिनान्यगच्छन् ।
असौ कदाचित्सह गोपगोभिर्गोवर्धनं गोधरमाजगाम ॥
—*Sundara-Dāmodara*, III. 1.

18. The *Sundara-Dāmodara* omits the verse मुञ्चन्मदं०[1] which occurs in the *Hari-vilāsa* after the verse मध्यशालिनि० (H. V. III. 7.=S. D. III. 7.)

19. The Verse
चूतं फलेन फलिनीं च दलेन पुष्पैः
पाथोजनिं परिमलेन च पारिजातम् ।

* The verse containing this quarter is omitted by the Benares Edition.
[1] This verse occurs in the Benares Edition of the H. V. in a different order.

सतैव सन्ति तरवो ऽत्र विडम्बयन्त-
स्तन्नाम नाम न विदन्ति वनौकसो ऽपि ॥ (folio 11*b*)

occurs in the *Sundara-Dāmodara* after the verse इतस्तत इहार्थिनां which occurs in the *Hari-vilāsa* also as III. 11. But it is omitted by both the editions of the *Hari-vilāsa.*

20. After ये ये नृपा० ; (H. V. III. 13=S. D. III. 13) the verse

भगवन्नु शिरश्छिदे प्रवृत्तां मरणाद्युत्कटकष्टदर्शनेन ।
· इह ये निवसन्ति निःस्पृहास्ते हृदयं ग्रन्थिभिदं विदं लभन्ते ॥
(folio 12*a*)

is found in the *Sundara-Dāmodara.* Neither of the printed editions of the *Hari-vilāsa* contains this stanza.

21. The verse अलंकृते पुण्यपयःप्रवाहैः०[1] (H. V. III. 20) is not found in the *Sundara-Dāmodara.*

22. अपि च नभसि वीक्ष्य०[2]—*Hari-vilāsa,* III. 51*a.*
अथ नभसि समीक्ष्य०—*Sundara-Dāmodara,* III. 51*a.*

23. वृद्धान्तिगेव० (H. V. III. 63) reads वृद्धाङ्गनेव०[3] (S. D. III. 63).

24. नो चेन्मन्दकर० (H. V. III. 66) is read in the *Sundara-Dāmodara* as नो चेद्दीनतरः० (III. 66).

25. नानागुणौ० (H. V. III. 70) is omitted by the S. D.

26. Canto IV of the S. D. beigns with the verse

धरस्य धरणात्करे वनहुताशनप्राशना-
दरिष्टबकधेनुकप्रभृतिदानवध्वंसनात् ।
इहाद्भुतमनुक्षणं शिशुरसौ सरोजेक्षणः
क्षमी क्षणविचक्षणो ललितलक्षणो व्यातनोत् ॥ (folio 21*a*)

[1] This verse is III. 16 in the Benares Edition.

[2] This reads अथ नभसि निरीक्ष्य० in the Benares Edition of the H. V. (III. 41).

[3] This reading is adopted by the Benares Edition of the H. V.

This verse is omitted by the two printed editions of the *Hari-vilāsa*.

27. The verses त्रिजगदुदयहेतू०, आलिङ्गितो ऽसौ०, नन्देन पश्चात्० which occur in the H. V. (IV. 9-11)[1] are omitted by the S. D.

28. The S. D. omits the verses नन्दतो० (H. V. IV. 13) and तन्निशम्य वचनं०[2] (H. V. IV. 14).

29. In the H. V., the verse कनककङ्कण० occurs previous to the verse अयि नृशंस०[3]. In the S. D., the order is reversed.

30. Instead of the verse ततः प्रभाते० (H. V. IV. 30), the S. D. has the verse

चरणद्वयवन्दने जनन्या गदिताशीर्विजयी भवेति शश्वत् ।
सह सीरभृता तुरङ्गयुक्तं कनकस्यन्दनमारुरोह कृष्णः ॥ (folio 24*b*)

This verse is not found in both the editions of the H. V.

31. After the verse गोव्याघ्रेण०, (H. V. IV. 53=S. D. IV. 50) the latter work has the verse

प्रज्ञानाय परस्परोपरि परिप्राप्तासतासश्रया-
न्छात्राणां निकरैर्गुरोः सुखकरैरारब्धशास्त्रध्वनीन् ।
ऐक्षिष्टाध्वनि माधवो मुनिसुतासंवर्धितोर्वीरुह-
च्छायान्स्वा [दुफलो] पनीतपथिकाशेषश्रमानाश्रमान् ॥ (folio 27*b*)

32. Similarly, while the S. D. omits the verses IV. 56, 58, 76 and 77 of the H. V.,[4] it has the verse

स तत्र दृष्ट्वा बहिरन्तरस्थं तुष्टाव पुष्टावयवः प्रहर्षात् ।
[5] तमेव साक्षात्पुरुषं पुराणं पुरारिमुख्यामरसेव्यमानम् ॥ (folio 28*b*)

which is found in neither of the printed editions of the H. V.

[1] The verse त्रिजगदुदयहेतू० does not occur in the Benares Edition.
[2] These two verses are IV. 7 and 8 in the Benares Edition.
[3] Both these verses are absent in the Benares Edition of the H. V.
[4] The numbers of the verses are different in the Benares Edition.
[5] Before त there is an indistinct letter which looks like स.

33. The verse अवलोकनलोल० (H. V. V. 3) is omitted by the S. D.

34. The Kāvya-mālā Edition of the H. V. does not give verses V. 24 and 33[1] completely. These are completed by the S. D. Thus.

किश्चापश्यन्नैव ताश्चन्द्रचन्द्र . . . श्चन्दनं चम्पकानि—

H. V. V. *24b.*

किश्चापश्यन्नैव ताश्चन्द्रवक्त्राश्चन्द्रं चन्द्रं चन्दनं चम्पकानि—

S. D. (folio *33bf)*

वलम . . . . H. V. V. 33d.

वलमखिलमहार्घाल्लाङ्गली लाङ्गलेन—(S. D. folio 35*a*)

35. Verses V. (34, 35, 43*, 61, 70*, 73*, 95—98) of the *Hari-vilāsa* are omitted by the S. D., and the verses महामहसमन्वितः and एष यास्यति० (H. V. V. 38, 39) occur in the S. D. with their order reversed.

36. After अनन्तः समं तासु० (H. V. V. 84=S. D. V. 74), the next verse in the former work is सदाश्रयी०. But the other work has, between these two stanzas, the verse विश्वंभरो ऽन्यांश्च० which occurs in the H. V. as the 94th verse in the same Canto.

37. After the verse सदाश्रयी०, (H. V. V. 85=S. D. V. 76) the latter work has the word 'निरोष्ठ्यः' which is omitted by the printed editions of the other.

38. Similarly, the word 'कुलकं' occurs before the verse जनकृत० (H. V. V. 91=S. D. V. 82) in the S. D., but not so in the H. V.

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[1] These two verses are omitted by the Benares Edition.

* These verses and numbers 96 and 97 of the *Kāvya-māla* Edition are absent in the Benares Edition.

THE HĀRĪTA SMṚTI

By A. N. Krishna Aiyangar, M.A., L.T.

The *dharmasūtra* of Hārīta is a very ancient work of great importance. It is now known only from quotations found in other works and awaits reconstruction.[1] A manuscript of Hārīta was found by Vaman Sastri Islampurkar at Nasik and was described by Jolly in his *Law and Custom*.[2] An examination of the contents as found in Jolly raises the doubt as to whether that is the work of Hārīta considered to be lost. While the language and style of the manuscript of Islampurkar are favourable for accepting the manuscript as the lost *smṛti* of Hārīta, the absence of several quotations attributed to Hārīta in several of the digests, strengthens the doubt. Even the quotations of Hārīta cited by Āpastamba and Bodhāyana are not traceable in this manuscript.[3] The search for the lost *smṛti* of Hārīta must, therefore, continue.

The *smṛti* of Hārīta in question is in sūtra style and comprises the entire range of the *dharmas'āstras* including vyavahāra. The extent of the work can be imagined from the various quotations that are now available. Āpastamba and Bodhāyana mention Hārīta, as also Vasiṣta.[4] The *Yājñavalkyasmṛti*[5] holds Hārīta as one of its main sources, but does not mention Bodhāyana. The great digests beginning with the *Kalpataru* of Lakṣmīdhara contain a large number of quotations both in verse and prose under the name of Hārīta. Kumārila in his *Tantravārtika*[6] and Vis'va rūpa[7] in his commentary on the *Yājñavalkyasmṛti* mention Hārīta. Hemādri quoting Hārīta incidentally mentions a *bhaṣyakāra*

[1] I understand that a scholar of the Madras University is now engaged in the task of reconstructing Hārīta.

[2] Jolly, *Law and Custom*, p. 8. See also, Kane, *History of Dharma-s'āstra*, p. 71.

[3] ibid., p. 71.

[4] *Apastambadharmasūtra*, I, xiii, 11; 18, 2; 19, 12; 28, 5; 16; 29, 12; 16. *Bodhayanadharmasutra*, II, i, 50. Vasista, II, 6.

[5] *Yājñavalkyasmrti*, 1, 4.

[6] *Tantravārtika*, on *Jaiminisūtras*, I, iii, 11.

[7] *Yājñavalkyasmṛti* with the Commentary and of Vis'varūpa, commenting on II, 195,—pp. 136-7 (TSS).

for Hārīta.[1] Kullūka commenting on Manu II, 1, cites the following :

अत एव हारीतः—अथातो धर्मं व्याख्यास्यामः । श्रुति प्रमाणको धर्मः । श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च—इति[2] Again, commenting on Manu II, 6 the following passage is cited :

तदाह हारीतः—ब्रह्मण्यता देवपितृभक्तता अपरोपतापिता अनसूयता मृदुता अपारुष्यं मैत्रता प्रियवादित्वं कृतज्ञता शरण्यता कारुण्यं प्रशान्तिश्चेति त्रयोदशविधं शीलम्[3]

One is lead to infer from the two passages cited that the work Hārīta was in royal sūtra style and had treated *dharma* comprehensively in all its aspects. Instances to prove this can be multiplied by quotations on other topics as well, but are held back for want of space.

This prose *smṛti* of Hārīta or the *Hārītadharmasūtra* is different from the available *Hārīta smṛtis* in verse. Prof. Kane holds that Hārīta the jurist is different from the author of the *Hārītadharmasūtra*.[4] He further supports his view by stating that the verses attributed to Hārīta contain elaborate rules of legal procedure quite foreign to the early *dharmasūtras*[5] and rightly so. The *Vyavahāranirṇaya*[6] of Varadarāja contains only two prose quotations of Hārīta while the verse quotations are about forty in number. The range of topics dealt with by the verses is rather wide and are of comparatively later date.

PRINTED EDITIONS OF HĀRĪTA

The printed editions of the *Hārīta smṛti* may now be noticed :

1. Pañcānana Tarkaratna Bhaṭṭācārya published his *Ūnavimśati Samhitā* which contains a *Hārīta Samhitā* in seven

[1] Hemādri, *Caturvargacintāmani*, III, i, p. 559.
[2] *Manusmṛti* with the commentary of Kullūka, Gujarātı Press edition, 1913, p. 30.
[3] ibid., p. 32.
[4] Kane, *History of Dharmaśāstra*, vol. I, p. 74.
[5] ibid.
[6] The *Vyavahāranirṇaya* is now being edited for the Adyar Library by Prof. K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar. It is expected to be issued shortly.

chapters, a code of dharma, with Bengali translation (1903, pp. 122-134).

2. Manmatha Nath Dutt's edition of the *Dharmas'āstra Texts* contains a *Hārītasmṛti* (Vol. I, pp. 177-193) also in seven chapters and is identical with No. 1. There is also an English translation of the work by Dutt.

3. The *Dharamas'āstrasamgraha* containing a collection of *smṛtis* edited by Jīvānanda Vidyāsāgara has a *Hārītasmṛti* in seven chapters which is identical with 1 and 2.

4. There is a grantha edition of the work published in Madras—a shorter recension of Hārīta in seven adhyāyas. This is the same as the three editions mentioned above, in content.

5. The *Smṛtīnām Samuccaya* in the Ānandās'rama series contains as many as 27 minor smṛtis with a *Laghu-Hārīta* and a *Vṛddha-Hārīta.* The former treats of prāyascitta in 117 verses, in a single chapter. This is different from all the four editions mentioned above.

6. The Adyar Library has a Telugu edition of the *Hārītasmṛti* published by Vavilla Ramaswami Sastrulu in 1889 and contains seven chapters with Telugu meaning, word by word. In content, this agrees with the first four editions of Hārīta already mentioned.

The *Vṛddha Hārītasmṛti* is found printed in the Ānandās'-rama *Smṛtīnām Samuccaya* and the *Dharmāsāstrasamgraha* of Jīvānanda. The two are identical works but are different in content from the *Hārītasmṛti* cited under Nos. 1 to 4, and 6.

The Adyar Library contains six manuscripts of the verse *smṛti* of Hārīta and one of them No. XXXIII. B. 14 is taken up here for a detailed examination.

The manuscript begins:

> *S'rīmaterāmanūjāyanamaḥ, S'rī Nṛsimhaguravenamaḥ,*
> *S'rī S'rīnivāsaguravenamaḥ*
> *Ye varṇas'ramadharmasthāḥ te bhaktāḥ kes'avam prati* ।
> *Iti pūrvam tvayā proktam bhūrbhuvasvardvijottamāḥ* ॥
> *Varṇānāmas'ramānām ca dharmānnobrūhi bhārgava etc.*

Evidently the scribe was a S'rivaiṣṇava as the name of Rāmānuja is first cited in the invocation. The other two names

are probably the names of the immediate teachers of the scribe or the owner of the manuscript, as it is the practice of orthodox S'rīvaiṣṇavas to make a salutation to their teachers before beginning works of this kind.

The manuscript is identical with the printed versions of the *Hārītasmṛti* found in the collection of *smṛtis* edited by M. N. Dutt (Vol. I, pp. 91-109). The *Dharmas'āstrasangraha* of Jīvānanda Vidyāsāgara contains a *Laghuhārīta smṛti* which is identical with the manuscript under examination. The MSS. of the Government Oriental Library, Madras bearing D.C. Nos. 2735, 2736, 2757 and 2739 are also identical with the MS. under examination. There are seven chapters and they deal with the duties of the four castes and *ās'ramas*. The last adhyāya deals with yoga. The entire *smṛti* is narrated to the assembled ṛṣis by Mārkaṇḍeya as *dharma* was propounded by Hārīta. Says Mārkaṇḍeya :

Atrāham kathayiṣyāmi itihāsam purātanam ।
Ṛṣibhissaha samvādam Hārītasya mahātmanaḥ ॥
Hārītam sarvadharmajñam āsīnamiva pāvakam ।
Praṇipatyābruvan sarve munayo dharmakāṇkṣiṇaḥ ॥
Bhagavan sarvadharmajña sarvadharmapravartaka ।
Varṇānām ās'ramāṇām ca dharmānno brūhi s'ās'vatān ॥

* * * *

Hārītastānuvācātha tairevam codito muniḥ ।
S'ruṇvantu munayas sarve dharmān vakṣyāmi s'ās'vatān ॥
Varṇānamās'ramāṇam ca yogas'āstram ca sattamāḥ ॥ etc.

thus defining the scope and content of the *s'āstra* which was propounded in these seven chapters.

The manuscript consists of five palm leaves written in good grantha characters. Each side of the leaf contains nine lines of cleanly written verses. The rightside edges of leaf Nos. 2, 4 and 5 are broken. The writing has been eaten away in all the five leaves to a certain extent. The manuscript is complete and ends with the following verses agreeing with the printed versions of Dutt and Vidyāsāgara :

Utpanna vairāgyabalena yogī dhyāyet param brahma sadā kriyāvān ।

Satyam sukham rūpamanatamādyam vihāya deham padametiviṣṇoḥ ||

Iti Hārīta dharmas'āstre saptamodhyāyaḥ—Hārītasmṛtis samāptaḥ S'rīḥ

It is interesting to note that some of the verses found in this *Hārītasmṛti* are also found in the verse *smṛti* of Āpastama of which there is a manuscript in the Adyar Library.[1] It has been taken up for publication and will be ready shortly.

Dharmas'āstram tathā pāṭhyam brāhmaṇaiḥ suddhamānasaiḥ |

Vedavatpaṭhitavyam ca Srotavyam ca divānis'i ||

Smritihīnāya viprāya s'ruti hine tathaiva ca |

Dānam bhojanamannyacca dattam kulavinās'anam ||

Tasmāt sarvaprayatnena dharmas'āstram paṭhet dvijaḥ |

The occurrence of verses of one *smṛti* in another is not an uncommon phenomenon. A study of the comparative tables of verses prepared by Buehler in his *Manu* and Mr. Kane in his *Kātyāyanasāroddhāra* will easily show how the same verse is attributed by one writer to Manu, by another to Nārada, by a third to Viṣṇu and by a fourth to Parās'ara or Vasiṣṭa. This is very common especially in the case of the minor smṛtis.

The metrical law books are supposed to have assumed their present shape in that period of great literary activity that existed and followed the wake of the Gupta Empire—the period known as the golden age of classical Samskṛt. In this period, most of the purāṇas are also said to have assumed their present shape.[2]

In such a period of over-active literary productions, it is not improbable, that in the compilation of the minor *smṛtis*, verses already current in the purāṇas and law books were chosen by new writers who wrote them, and made them their own, without mentioning the common source from which each author borrowed his verses.

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[1] This bears shelf No. XXXIII. F. 10 in the Adyar Library.

[2] *Cambridge History of India*, vol. I, pp. 224-5.

REVIEWS

The Essential Unity of All Religions, Dr. Bhagavan Das, M.A., D.Litt., The Kās'ī Vidyā-Pīṭha, Benares. Cr. 8vo, 672 pages.

The reader who plunges into the breadth and depth and unity of this splendid book will not be long in discovering an intimate knowledge and scholarship far transcending even that which the author so modestly disclaims in his introduction. Dr. Bhagavan Das is one of the most learned pandits in the world today, and by "pandit" we mean not what the word usually connotes, one learned in the Samskṛt texts, but one who has drunk deep of the well of the Divine Wisdom.

Throwing the light of his luminous intellect on the world situation, Dr. Bhagavan Das finds that the one problem of humanity is the problem of bread, but the bread is of two kinds—bread material and bread spiritual. And his solution of this problem is twofold, namely a universal religion, which will consist of the essentials common to all the religions and synthesized in this book, and a universal economic organization of the whole human race. whereby necessaries will be ensured to all and comforts and luxuries divided equally according to special merits.

Dr. Bhagavan Das believes that the principles of the genuine *Theosophia*—Brahmavidyā, Ātmavidyā—and not any caricatures of it on the one hand, and on the other hand the Manu's organization of the human race based on that Theosophia—the principles of Manu, not of course the details—provide the needed and the only solution.

A vital contribution to this twofold solution is given in *The Essential Unity of All Religions* and in other books by Dr. Bhagavan Das, particularly *Ancient versus Modern Scientific Socialism*,

more briefly in *The Science of the Self*, and in greater detail in *The Science of Social Organization.* So far from hiding his Theosophical light under a bushel, Dr. Bhagavan Das has never failed to proclaim his Theosophical affiliations, and has even based his *Ancient versus Modern Scientific Socialism* on the three Objects of The Theosophical Society. He is even anxious, as he told one of us personally, that the younger Theosophical workers should correct or improve on his solutions in these books or decide upon any other solution which they think better and go round the whole of India preaching them from the Theosophical platform systematically and persistently. Certainly the Manu's code of individuo-social organization provides a technique for making practical in daily life the principle of Universal Brotherhood and its adjunct, the Golden Rule, which we identify with the name of the Christ.

On these two foundations—a rational scheme of social organization and a universal religion—Dr. Bhagavan Das would base the great synthesis, the great integration which must follow the war, after the vast accumulation of material and psychical explosives which gave rise to the war have been exhausted. In *The Unity of All Religions* he sums up the essential message of all the world's scriptures which may be used in preparation for this great readjustment.

A survey of the book finds the author first discoursing on the Universal Religion in many aspects. Then he divides the rest of the book into three parts, dealing with the Way of Knowledge, the Way of Devotion and the Way of Works, under these headings collecting the teachings of the different faiths on the vital facts of life, and with most telling passages stressing the essentials on which all religions agree.

The book is not only a *vade mecum* to the world's religions, but a guide to universal religion, much ampler in scope than the 1932 edition and overflowing with the fruits of a life of singular genius at work. His rare abilities have been appraised at their real worth by Dr. Besant in more than one of her books issued during a

long period of productive collaboration between them. Like her, Dr. Bhagavan Das is a master planner, basing his knowledge of our solar system in general and of this earth and the human race in particular on *The Secret Doctrine* of H. P. Blavatsky and on the Purāṇas and Hindu philosophy, and his conception of human planning on the Manu's scheme of organization as the best available scheme—a scheme adaptable to the modern world no less than to the ancient, criticism to the contrary notwithstanding, as part of the Aryan civilization of which the Lord Vaivasvata Manu is the Founder and Sustainer.

Such a book as *The Essential Unity of All Religions* might well be used in schools and universities the world over as a common text-book of universal religion with the definite aim of unifying followers of the different faiths. One of the radical cures for communal misunderstanding in India is the teaching of the essentials common to all religions, since the misunderstanding is due to emphasis on non-essentials, either through the ignorance of teachers or for selfish motives. Against the forces of discord and evil which poison the body-politic of India with the virus of separateness and disunity, perhaps even more than the lack of right leadership, such a book as this is worthy to be actively enlisted as propaganda for the forces of Light. There will come a time, I honestly think, when this book will be appreciated at its true value, outside the select circle of scholars and pandits who today understandingly appraise it, and the world will wonder why it had not turned to such a book for the secret of its fundamental unity decades earlier.

The book is supplied with copious indexes—an index of books referred to in the text, an index of Sanskrit words, an index of Arabic-Persian words, and a general index of subjects. From so voluminous an author we looked for an index of proper names, but his very generosity no doubt prevented it, by reason of the abundant measure of indexes already given.

J. L. DAVIDGE

Bombay-Karnatak Inscriptions, Vol. 1, Part 1, General Editor, Rao Bahadur C. R. Krishnamacharlu, B.A., Superintendent for Epigraphy, Madras. Government Press, Madras, 1940. Folio, Price Rs. 9-8. Pp. 131.

The systematic epigraphical survey of the Kanarese districts started by the late Rao Bahadur H. Krishna Sastri in 1925 with the object of securing the estampages of all the lithic records in the Presidency subsequently lead to the regular annual epigraphical survey of the area by the three editors of the present volume under the general editorship of Rao Bahadur C. R. Krishnamacharlu. The long delay in bringing out the present volume explained as due to the unavoidable delay in the receipt of the proofs from the Government Press, is perhaps characteristic and inevitable with state-managed institutions governed by inelastic official routine.

The part under review is published as the first part of Volume XI of the *South Indian Inscriptions* in the *Archaeological Survey of India* series. The texts of 118 inscriptions are now issued, among which the Pallavas are represented by a single inscription, the Cālukyas of Bādāmi by four, the Raṣṭrakūṭas by 39 and the Cālukyas of Kalyāṇi by seventy-four. There are seven plates, all carefully checked.

The single Pallava inscription is noteworthy from two standpoints. In the first place it directly supports the view of Dr. Fleet in dating the Pallava occupation of Vātāpi by Narasimhavarman in 643 A.D. The foremost Pallava King (Nara) simhaviṣṇu of the Bhāradyāja gotra occupied Vātāpi and probably seized a pillar of victory standing in that place, in the 13th year of his reign Secondly, Narasimhavarman is called (Nara) simhaviṣṇu for the first time in epigraphic records. One is reminded of the *Velūrpālayam plates* of Nandivarman III wherein Narasimhavarman is described as having seized the pillar of victory standing in the centre of Vātāpi.

Among the records of Amoghavarṣa found in this volume, of which we have 12 inscriptions ranging from 837 to 874 A.D., the

name of Revakanimmidi, a daughter of Amoghavarṣa is mentioned for the first time. She married a certain Erag(anga). This lady is certainly different from Revakamimmidi the queen of Butuga II and the daughter of Amoghavarṣa Baḍḍega or Amoghavarṣa III.

Another important record for the political history of the period comes from Narasalgi according to which Cālukya-Rāma Āhavamalla Tailapparasa of the Satyās′raya family was governing the Taḍḍevaḍi—1000 district as *anuga-jīvita* in S′āka 886 *i.e.* 965 A.D. This Tailappa is evidently Tailappa II who is said to have destroyed some Raṭṭas, in the fragmentary inscription—at Gadag—of the time of Vikramāditya VI. *This is the first and only record that establishes the subordinate position of the Cālukyas under the Raṣṭrakūṭas*, before the former recovered their ancestral territory under Taila II.

A useful index completes this part and we hope that the editors who have begun the work so well will continue to gain the appreciations and gratitude of the world of scholars by a speedy publication of the entire material in their hands.

A. N. KRISHNAN

Annual Report of the Archaeological Department, Baroda State, For the Year Ending 31st July 1938, Jñānaratna Dr. Hirananda Sastri, M.A., M.O.L., D. Litt., Director of Archaeology, Baroda State, Quarto, Baroda State Press, 1939. Price Rs. 2-4.

Dr. Hirananda Sastri is a scholar of recognized standing and the excellent work he has been doing at Baroda finds expression in the series of reports published by the Archaeological Department of Baroda, since 1934. Modelled on similar reports issued by the Government of India and the Indian States such as Mysore and Hyderabad, the reports of Baroda contain valuable and interesting

material to the serious scholar and research worker as well as the general reader.

The *Report* under review mentions the conservation of important monuments, recounts the details of exploration and gives valuable suggestions for the preservation of the older monuments falling under the ruthless ravages of time and the vandalism of human beings. Baroda possesses monuments which are architectural gems and deserve to be saved from further decay (p. 1). New monuments have been brought to light by the Department since the days of Burgess and Cousens. Conservation of some of these has already been undertaken.

One important feature of the *Report* is that it notes suggestions for further work. Private monuments worthy of preservation are taken note of, and measures for their proper upkeep are promptly entered into with their owners. This is a new departure which requires special mention and attention (p. 12).

Of the 122 photographs taken during the year only one was rejected. Sixty-four inscriptions were copied during the year. A short record in Brāhmī script on a piece of pottery is the earliest —about the second century B. C. and is of interest. Another record in late Brāhmī is the Mahuḍi image epigraph and is Buddhist in origin.

Gujarat is specially rich in wood-carvings and fine specimens are met with in many places. Baroda seems to have recently lost a magnificent piece of wood-carving representing a balcony window which is said to have been sold for Rs 1,400 and sent to a distant land. " Unless steps are taken to penalise such removals other pieces might similarly be taken away " (p. 15). This observation of the Director deserves to be carefully considered as the matter is rather serious and further neglect of the question or postponement will only lead to still further losses of a more serious nature. A similar discussion took place in the History section of the Tenth-All—India-Oriental-Conference at Tirupati, in March this year, and a resolution requesting the Government to pay early

attention to the question, for a suitable legislation, was considered by the General Council of the Conference. Indian works of Art and manuscripts are far too valuable to be exported, at least hereafter, not to mention those that have already left the shores of this country.

Writing about the temple of Khanḍoran in the Visnagar Taluq Dr. Sastri notes that the inscription shows that the shrine was sacred to the goddess *Sarvamaṅgalā* who must be a form of *Durgā*. This is obvious as one of the names of Durgā is *Sarvamaṅgalā*:

S'ivā Bhavānī Rudrāṇī S'arvāṇī Sarvamaṅgalā says the *Amarakos'a.* While accepting this position of Dr. Sastri I am unable to follow the argument presented in para 11 of the *Report.*

Commenting on the amorous *mithunas* depicted in the temple the Doctor states that the injunction *mithunais'ca vibhūṣayet* was carried too far; while not obscene in the early stages it became positively revolting in the mediaeval temples. The suggestions that the figures were intended to avert the evil eye or to popularize religion can hardly hold good. "It is not impossible," says Dr. Sastri, "that such temples were connected with *S'akti* worship and the *Bhairavīchakra*, the votaries of this mode of worship could act up to these representations. This conjecture is strengthened by the existence of cells in some of these sanctuaries which seem to have been meant for seclusion."

"That some of the temples are Vaishnavite, including those dedicated to the Sun, need not cause us to demur for S'āktas are allowed to have different forms, despite their belief in the 'left hand' mode of worship. They can be:

अन्तश्शाक्ताः बहिश्शैवाः सभामध्ये च वैष्णवाः ।
नानारूपधराः कौलाः विचरन्ति महीतले ॥

The priests of Vishṇu and other shrines are known to follow the Vāma-mārga secretly. But this is put forward as a conjecture."

It does not necessarily follow that the presence of the figures of obscene types should presuppose S'akti-worship. The presence

of cells in temples are meant for other purposes such as the storing of valuables, extra images which are not kept in worship but are kept to meet emergencies, for the retirement of the priests themselves during certain occasions, as well. How, even a conjecture that the Vāma-mārga is secretly followed by the priests of Viṣṇu and other shrines, by the quotation cited is warranted, is not clear.

The *Report* is a very interesting record of work and promises to be of increasing interest, as years go by.

A. N. KRISHNAN

S'aṃkarasiddhānta, Y. Subba Rao, Adyātmaprakās'akāryālaya, Holenarsipur, Kannaḍa. Price, Ordinary cover, As. 8; thick cover, As. 10. Pages 97.

The object of the brochure under review, as the author says in the preface, is to relieve S'aṃkara of the thraldom of misinterpretation by Vācaspati and other commentators who are here accused of having created room for the criticism levelled against Advaita by other schools of the Vedānta. The book consists of 6 sections, sections 1-5 dealing, with proper excerpts from S'aṃkara's works, respectively, with the well known *Prasthānas* of the Advaita (the Bhāmatīprasthāna, the Vivaraṇaprasthāna and the Vārtikaprasthāna), the nature of *Avidyā*, the nature of *Vidyā*, the conclusion deducible from a consideration of the nature of both *Vidyā* and *Avidyā*, and the realization of Brahman. The last section is an *upasaṃhāra*.

That the *Mūlāvidyā* has no support in S'aṃkara's works is the author's main thesis; and to Vivaraṇakāra and others who accept it, some searching questions are put in the form of a supplement at the end. *Avidyā* is maintained to be Bhāvarūpā (section 2).

The author is on disputable grounds when on p. 19 he speaks of Maṇḍana as having been a contemporary of, and criticized,

S'aṃkara. I am personally of opinion that Maṇḍana whose language is much older than S'aṃkara's, who is as much a votary of Bhartṛhari's S'abdādvaita as of Brahmādvaita and is a representative of the pre-S'aṃkara phase of Advaitic thought, must be earlier than S'aṃkara. The problem of his (Maṇḍana's) identity with Sures'vara on whom the influence of Bhartṛhari is not obvious, thus does not arise. The views referred to as having been criticized by Maṇḍana need not necessarily be those held by S'aṃkara alone.

While the book is commendable to the modern Pandit of Advaita, who, having lost himself in the labyrinth of latter-day controversial treatises, misses the original sources, the author's crusade against commentators of S'aṃkara and other Bhāṣyakāras cannot merit appreciation. If S'aṃkara could differ from Bhartṛhari and a host of others, why should not Vācaspati and Vivaraṇakāra from S'aṃkara? After all, as one of the western philosophers said, every philosophy is at best a personal philosophy. And any philosopher who claims finality to his system can have himself recognized only as one of the blind men who examined the elephant. The mystery of the Universe, of life and death, is and will always be a mystery in spite of all shades of Idealism and Realism. Hats off to Agnosticism!!

K. MADHAVA KRISHNA SARMA

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